

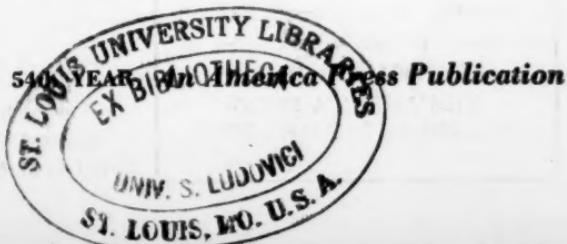
THE Catholic Mind

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THE Catholic Mind

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The Vocation of the Catholic Intellectual*

MOST REVEREND JOHN J. WRIGHT
Bishop of Worcester

... Christ Jesus in whom are hid
all the treasures of wisdom and
knowledge Col. 2:3.

THE founding of educational institutions was from the beginning a primary preoccupation of the Church in America. In Baltimore, Emmitsburg and Washington our first seminary, college and university had their respective beginnings under the first bishop of the first diocese to be established in the United States. The first priest to be ordained in the United States, Father Stephen Badin, ordained in 1793, donated to the Bishop of Vincennes what is now the campus of Notre Dame University. One of the first dioceses to be cut off from the parent-diocese of the Church in the United States

was Bardstown, and almost immediately there were established under its auspices a seminary of its own and then, in 1814, an institution for the education of young ladies, which became Nazareth College for Women.

It was appropriate, therefore, that in Missouri, the first of the states organized west of the Mississippi, there should have been founded the first University of the West, and that this University, growing out of a Jesuit school, as did Georgetown in the East, should have been under Catholic auspices.

Part of the motivation which prompted this early and so ambitious educational effort of the Catholic Church in America was, of course,

*Founders' Day Sermon, St. Louis University, St. Louis, Mo., November 16, 1955.

protective. It sought to preserve the faith of young people who would otherwise have been obliged to seek their higher education in the aggressively Protestant seminaries of the East which were the colleges and budding universities of the day.

A Positive Dynamic

But a greater dynamic behind this heroic pioneer educational program was something more positive and permanent, something that is revealed in the quality of our early Catholic schools and colleges. It was an understanding of the kindred roles of the priest and the professor, of the mutual relationship among all the agencies which elevate the mind and perfect personality. This positive motivation behind the effort to build colleges and universities as soon as we had built our homes and our altars demonstrates the authentic Catholic attitude toward the things of the intellect and gives the lie to any idea that the Church herself—our Holy Mother the Church, as distinct from any or even most of her children at some given moment—is suspicious of the intellect, indifferent to learning or unsympathetic with scholarship.

That this same positive dynamic behind the educational efforts of the American Church continued throughout the nineteenth century is reflected in the public pronouncements as well as personal labors of two typical prelates of the last century.

Father John Tracy Ellis recently

took occasion in this very city to recall the convictions so admirably expressed by Bishop John Lancaster Spalding in the sermon he preached at the Third Plenary Council of Baltimore. Spalding argued that all but the most unreasonable of our neighbors were even by his time persuaded of the depth and sincerity of Catholic loyalty, but on the intellectual level he found a less impressive situation and a much more urgent need. In 1884 John Spalding said: "When our zeal for intellectual excellence shall have raised up men who will take their place among the first writers and thinkers of their day, their very presence will become the most persuasive of arguments to teach the world that no best gift is at war with the spirit of Catholic faith"

So far John Spalding. It should be immediately evident that the converse proposition implied in his words is not less true, and that therefore the very absence of a generation of authentic intellectuals among us would constitute a serious embarrassment to arguments for the faith which are in themselves unanswerable but which, in the unfortunate circumstances of the absence of impressive intellectual vitality among those who advance them, might have little cogency to a generation rightly or wrongly enamoured of the intellect.

Archbishop John Ireland understood this clearly. Speaking at the centennial of the American hierarchy, John Ireland linked his plea

for the development of a vigorous intellectual life among our people to considerations of a pertinent and practical argument for the Faith. Archbishop Ireland said:

This is an intellectual age. It worships intellect. It tries all things by the touchstone of intellect . . . The Church herself will be judged by the standard of intellect. Catholics must excel in religious knowledge . . . They must be in the foreground of intellectual movements of all kinds. The age will not take kindly to religious knowledge separated from secular knowledge.

So far John Ireland. Lest anyone be tempted to minimize his contentions as perhaps reflecting the special American circumstances of time and place in which Archbishop Ireland spoke, let us note the example given us in our own day by the Holy See and notably by the reigning Chief Shepherd who so luminously blends the intellectual with the pastoral apostolate in the incomparable conferences which he gives the world week in, week out, on philosophy, on the physical sciences, on literature, law and the widest range of secular subjects. All this to the end that he may demonstrate how congenial are sound religious and secular sciences, how inter-related are the truths of both, and how he who holds the place of primacy among those who pray, or rule, or sanctify, holds also the place

of primacy among those who teach and therefore is at home with the intellectuals—the poets and prophets—as well as with the priests and princes.

And yet, there have been grave reasons in recent years to fear that in our newspapers and our forums, not to say even on our campuses, we have frequently revealed a nervous spirit of impatient and sullen anti-intellectualism. Such a spirit is surely inconsistent with the enlightened understanding and eloquent insistence of our forefathers concerning what must be the attitudes and accomplishments of Catholics in the realm of intellectual life if our Holy Mother, the Church is to achieve her divinely intended growth in this land of privileged opportunity for her influence and action.

Unfortunate Attitude

It makes little difference and there is room for much debate as to why so many Catholics have conformed to the prevailing mood of anti-intellectualism in our land. Perhaps Father John Tracy Ellis is accurate in his suggestion that such conformity may be part of the pattern by which our people have in all things sought to demonstrate how thoroughly "American" they are. In any case, it is unfortunate both for us and for America that we Catholics should so often qualify under the "witty ex-

travagance," quoted by Father Ellis, by which a certain dean differentiated the attitudes of Europeans and Americans toward intellectuals. The dean remarked that "in the Old World an ordinary mortal, on seeing a professor, tipped his hat, while in America he tapped his head."

Such a suspicious contempt for the intellectual life is far from being an exclusively Catholic phenomenon in the United States. It is, as Father Ellis notes, a kink in the American character fairly generally. It is the more unbecoming in Catholics, however, because it is so utterly out of harmony with any authentic Catholic tradition, and it is therefore the more painful that it should so often reveal itself on public questions and in community life as so entrenched among us.

There are, of course, refreshing signs of a requickened appreciation of the intellectual apostolate and of a re-evaluation of intellectual interests among Catholics. In recent months one may observe several indications that the question of the role and the responsibilities of the intellectual, both in the apostolic life of the Church and in the affairs of the general community, is, to risk a pathetic pun, at last coming to a head. One notes with joy a fresh solicitude among Catholics for a proper evaluation of the intellectual and his potential contribution to both the Kingdom of God and the City of Man.

I have already mentioned the valiant conference on Catholic in-

tellectualism in America by which Father Ellis braved the wrath of the unthinking. A young lay columnist, writing in the *Catholic Messenger* (Davenport, Iowa), has been groping with admirable earnestness, if sometimes uneven results, to find a few definitions in this problem of the apostolic responsibilities of the Catholic intellectual. A monthly magazine, published by priests for priests, editorialized in a recent issue on "the intellectual." It remarked that the word "intellectual" has become almost an expletive among us. It is so synonymous with "egghead" and "bubble-head" that many of us would rather have reflections cast on the honesty of our ancestry than be designated "intellectuals" at the moment.

This magazine, *The Priest*, finds the current distrust of the intellect largely justified in terms of short-range reaction to the follies of loosely defined "intellectuals," but it also declares the reaction itself to be dangerous, indeed disastrous in terms of any long-range and authentically Catholic outlook. It writes: "To let just indignation over the intellectuals' betrayal and crass stupidity ever lead us to a repudiation of the intellect itself would mean absolute disaster"

It is healthy that Catholics are saying such things with increasing urgency and apostolic emphasis. It would be not only disastrous but also a bitter irony if any school of voluntarists, preoccupied exclusively with the virtues of the will, even

sublime virtues so saving as obedience and so noble as loyalty, were to gain such ascendancy among the sons and daughters of the Church as to set at naught or almost annihilate the intellectual tradition in the household of the Faith.

So many of the heresies which have wounded Our Holy Mother, the Church, and robbed her of so many of her children have been voluntarist heresies, anti-intellectual in their roots and pretensions, that it would be pathetic indeed if anti-intellectualism now became a characteristic of those who have remained faithful to her obedience.

From the "stat pro ratione voluntas" of Luther and the *fides fiducialis* of Lutheranism, through the blind fatalism of Calvin and the perverse austerities of Jansenism, to the sentimentality and exaltation of instinct or feeling which, for all its superficial show of scholarship, characterized religious Modernism, the heresies which have divided the Christian flock in these last four centuries have been chiefly voluntarist and anti-intellectual. By the same token, the inspired witness of Our Holy Mother, the Church, from the Counter-Reformation, the Council of Trent and the *Ratio Studiorum*, to the Council of the Vatican and the Syllabus against Modernism, has been a witness at once to the reality of Revelation and to the validity of Reason, to the essential part of rational elements even in the supernatural act of faith and to the divine origin of the primacy and rights

of the intellect in the natural order.

What a doubly tragic irony it would be, then, if, after centuries of battling for the natural law and the rights and function of reason, as well as for the primacy of the intellect over passion, emotion, instinct or even will, the Church should find herself represented in the world of the college, the press or the forum by sons and daughters contemptuous of that "wild, living intellect of man" of which Newman spoke and cynical about the slow, sometimes faltering, but patient, persevering processes by which intellectuals seek to wrest some measure of order from the chaos about us.

Timely Questions

How to prevent the spread of such a spirit of anti-intellectualism? How to uproot and annul it where it may have gained ground? How to foster anew a truly Catholic reverence for the gifts of the intellect and a wholesome vigilance for their proper use and growth? These are timely questions for our universities to face.

Our text this morning suggests the spiritual and theological context within which the question of the dignity and the vocation of the intellectual should be evaluated by persons of truly Catholic mentality. ". . . Christ Jesus, in whom are hid all the treasures of wisdom and knowledge."

Does not this description of the Eternal Son of God Incarnate among us impel meditation on Christ as the

inspiration and the exemplar of all intellectuals worthy of the name? Because He was reared in the home of Joseph and Mary subjecting Himself to them in all things, we have proposed Him in our schools as the model of obedient adolescence. Because He was reputed to be the Carpenter's Son and plied the trade of His foster-father, we have asked ourselves what He would do as a worker and we have hallowed the cause of Labor by the memory of His human toil. Because He shed tears of predilection over the capital city of His nation and paid the coin of tribute to Caesar, we have seen in Him the example of the good citizen. Because He preached a gospel destined to reach and unite all men, because He placed at the equal disposition of mankind without exception the treasures He came to share, we have sought in Him the qualities of the Christian internationalist. Christ the King, Christ the Priest, Christ the Judge, Christ the Friend—all these we have studied in our classes and meditated in our chapels. As a result, these human offices and callings have been cleansed of their dross in our eyes and placed in their proper supernatural and eternal perspectives.

Christ the Intellectual

At a moment when the word "intellectual" has become a reproach and when the vocation of the intellectual has become obscured or even discredited, is it not time to reflect prayerfully on Christ the Divine In-

tellectual, the Eternal *Logos* of the Father, all Divinity summed up in one Divine Idea and then made Man, that Person of the Adorable Trinity who is best described in terms of the Thought of the Divine Intellect as the Third Person is best described in terms of the Love of the Divine Will—the Word of God, ". . . Christ Jesus, in whom are hid all the treasures of wisdom and knowledge"?

Meditation on Christ so understood may help sanctify and inspire the work of intellectuals even as our preaching on Christ the Worker or Christ the loyal Son of His nation has done so much to elevate and hallow Christian labor or patriotism. It will throw new light on the Christ-like function of the genuine intellectual, called to imitate Christ by making incarnate in each generation and each culture something at least of the treasures of eternal wisdom and knowledge, the divine ideas summed up totally and perfectly in the Person of the Son, the *Logos*, the *Verbum (quod) caro factum est et habitavit in nobis*, that we might see His glory and be guided by it.

Obviously such an understanding of the sublime vocation and pre-eminent dignity of the intellectual involves no plea for intellectual license or academic irresponsibility. But it does imply that the "living intellect" has a certain divinely appointed autonomy and that every valid word of truth has rights analogous to that freedom which St.

Paul proclaimed for the word of God: "*verbum Dei non est alligatum.*" We make no plea for disloyalty and we hold the will in no contempt when we warn against the voluntarism which is at the core of all fascism, Red or Black, and when we lament an anti-intellectualism which mocks that spiritual faculty by which the sons of men most nearly reflect the image of the Eternal Son of God.

To this needed spiritual and theological emphasis our schools and colleges can add other means of rehabilitating the name and nature of the intellectual vocation. Perhaps it is necessary at the moment for us teachers and priests to develop a special patience with the bright and the sometimes irritatingly brilliant, a patience comparable to that which we have always virtuously tried to have toward the dull. Perhaps it is needed that we be slow to label "revolutionaries" or "liberals" in any unfavorable sense those who have many ideas, including occasional disturbing ideas, instead of a mere comfortable few—or none! Perhaps it were well if for a season or two we preached as often on intellectual sloth as we tend to preach on intellectual pride.

Intellectual Sloth

The dangers of intellectual pride are many and grave, and we do well to discipline ourselves and our students in the moral and ascetical controls of this as of all other vices. But the dangers of intellectual stag-

nation are not less grievous both for individual personality, for the common good and for the Church. The wrath of the stupid has laid waste the world quite as often as has any craft of the bright.

Pride is no more the necessary concomitant of intellect than humility is necessarily the adornment of those lacking in intellectual gifts. Teachers and spiritual directors among us may be well advised to remember that while it is doubtless better to feel compunction than to know its definition, still the grace to repent and to repent humbly is not necessarily impeded by an informed understanding of what compunction is, or even by a knowledge of the bibliography on the subject, or of the history of those who have felt compunction to their own profit and ours—or of those who have failed to do so, with resultant grave loss to themselves and injury to mankind.

A typical Catholic university can do a great service toward correcting the prevailing prejudice against intellectualism by demonstrating that there is no "intellectual class" in the divisive and exclusive senses in which we speak of a "proletarian" or "peasant" or so-called "noble" class. Our students tend to come from many "classes" and especially from working and middle class families. When our universities develop the intellectuality which is latent in the common sense, good taste and alert minds found more or less equally among all "classes," they produce

authentic intellectuals in the fullest and fairest sense of the term, whatever the subsequent special vocations or interests of the genuine intellectual.

Possibly it would break the spell and ease the tension which surround the word "intellectuals" if we stopped using the word for a while, and used instead the more rugged word "scholars," a more solid word, perhaps, and so easily associated with the word "saints." In the days when this University was founded men aspired to be known as "good scholars," and perhaps we would have more sturdy and more respected intellectuals if we intensified our efforts to make our students "good scholars" again. If the word "intellectual" has a recent history of effeteness and ineptness, the word "scholar" still keeps its ancient and honorable repute.

Task of the University

In any case, we cannot work too urgently for the highest effectiveness of our universities in graduating lovers of ideas, intellectual scholars or scholarly intellectuals as you choose. Pope Pius XI is quoted as calling the loss of the European worker "the great tragedy of the nineteenth century," and the recent history of the part of the workers in the great struggles of the twentieth century confirms his melancholy judgment. The loss of any class or any notable part of any class is a source of embarrassment and

grief to Our Holy Mother, the Church.

But given the nature of the new struggles which lie ahead, the struggles we describe by the awkward but significant word "ideological," no tragedy of the twentieth century could be greater than the loss to the Church of intellectuals, those who deal in ideologies and who love ideas.

Speaking at the mid-century convocation at Massachusetts Institute of Technology five years ago, Winston Churchill spoke of the great battles of the future. He said they would no longer be fought on the level of colonial empires, or political empires or for the dominance of empires of oil, precious metal or vast populations. The struggles of the future, Churchill said, will be on the level of what he called the "empires of the mind."

The phrase is striking and it has the ring of prophecy. The battle for the minds of men, for the furtherance of ideas rather than political boundaries or military spheres of influence, is a battle in which the Holy Catholic Church not only belongs but must be victorious if God's will is to prevail. In such a battle our schools, colleges and universities are the indispensable arsenals and training grounds, our intellectuals are the soldiers and lieutenants. Of these may Christ be the Commander, Christ Jesus the Divine Intellectual, ". . . in whom are hid all the treasures of wisdom and knowledge."

Dialog on Disarmament*

EDWARD A. CONWAY, S.J.

THIS DIALOG never happened. But I desperately wish that it could. I wish I could tell everybody what a horrible threat hangs over them. I wish I could stir them to become informed and concerned about the armament race that even now endangers their very lives. Not in some distant, easily-dismissed future, but *now!*

Both as Americans, who love not only our lives but our country, and as Catholics, who appreciate most profoundly the sacredness of human life, we should face up to the grim fact that the frenzied race for more and bigger hydrogen bombs, faster and longer-range jet bombers, for intercontinental missiles and earth-girdling satellites imperils our own lives, the life of our country, and the lives of uncountable millions.

Catholics have a special reason for concern about this awesome arms race. Our Holy Father has repeatedly expressed the gravest concern. In his Easter message this year he blessed those who would "start a progressive disarmament and thus spare humanity the destruction of a new war." In his message the year before he grieved because "in Heaven all is peace and joy, but here below is ever-increasing anxiety,

even trepidation, because the peoples of the world are placed at the mercy of new destructive weapons of unprecedented violence."

How few American Catholics share his concern, and his determination "to work and pray tirelessly for disarmament."

At this point, suppose we begin our make-believe dialog between Objector and Author:

O. I can't see much "anxiety, even trepidation" among my friends. Scarcely anyone even mentions the arms race. If people were excited, wouldn't there be more volunteers for civil defense? As for disarmament, it's dismissed with a shrug. In the United Nations they have been drearily discussing disarmament for nine years; all they report is disagreement. Anyway, the question is so complicated that it baffles the ordinary person. The Europeans may be worked up about it. Certainly we Americans are not.

A. No, we Americans aren't excited—not yet. But the Europeans are. It seems to depend on where you sit. The Europeans sit "under the guns" of the Soviet Union. If you want to know what that means, examine a map of Europe.

O. But the Russians are not likely

*Reprinted from the *Voice of St. Jude*, 221 W. Madison St., Chicago 6, Ill., December, 1955.

to launch an atomic attack on European cities so long as the United States has the air-atomic power to retaliate, are they?

A. Probably not in the immediate future. But even now, could the Europeans be sure that we would strike in their behalf and thus lay our own cities open to attack by the new "Bisons"—the Russian T-37's which have a range of 5,000 miles?

It should make us *almost* as concerned right now as the Europeans are. What is more, our experts expect the Russians to have stocks of intercontinental ballistic missiles within five years—rockets, with hydrogen warheads, which can reach Washington from Moscow in half an hour. This ultimate horror will equalize the danger to every city in the world.

O. But by that time we should have the intercontinental missile too. Then there'll be a stand-off, won't there? Neither side will dare attack for fear of prompt reprisal.

A. There might be a stand-off for a while. Such a period of stalemate is now called "a peace of mutual terror." The argument is that once each side can annihilate the other, neither side will dare to strike.

Can you imagine a future, stretching indefinitely, in which, as President Eisenhower once phrased it, East and West stand "like two hydrogen-powered colossi, glaring malevolently at each other across a trembling world?" Tensions would build up until they reached the snapping point; then even a minor incident could spark an explosion.

No; this doctrine of "peace through mutual terror" is as dangerous as it is unrealistic. It is the refuge of those who will not face up to the prodigious price we must pay to get out of our present predicament. The President has said that there is no alternative to peace.

It is just as true that there is no alternative to the "peace of mutual terror" except that of the "progressive disarmament" for which the Pope has pleaded since 1939. That means complete, universal and enforceable disarmament.

The President's Proposal

O. But that kind of disarmament is impossible. The tensions are greater now than ever. The Foreign Ministers' meeting at Geneva ended in disagreement. As to disarmament, they settled nothing, beyond agreeing to tell the UN to keep on trying. Well, the UN has been trying for nine years. Great Britain, the United States, Canada, France and the Soviet Union have been meeting as a subcommittee since 1954, and they have got nowhere. Why expect any progress from more of the same discussions?

A. But here is the point. The subcommittee discussions which began last August 30 in New York and were recessed October 7 were not the same old type of discussion. They had taken a new and promising tack as a result of President Eisenhower's dramatic disarmament proposals at the Geneva meeting July 21.

In fact you could consider Geneva as a sort of disarmament watershed. From June 14, 1946, when the first U. S. atomic control plan was introduced by Bernard Baruch in the UN, to July 21, 1955, the nations were struggling up one side of the ridge. The President picked them up and set them on the other slope; now they seem to be on what the Westerners call a "downhill drag." O. You certainly sound optimistic. What was so remarkable about the President's proposal? All I heard was that he had suggested an exchange of military blueprints and reciprocal aerial inspection—whatever those terms mean.

A. I am optimistic—cautiously so—because the Big Powers seem to be getting realistic about disarmament. That requires an explanation, which should also point up the significance of the President's Geneva proposal. Ever since the United States detonated the first atomic bomb, the primary problem facing the world has been the control of this revolutionary weapon.

The first American control plan, named after Mr. Baruch, was based on our monopoly of atomic bombs. We offered to give ours up if the world would agree to an International Authority which would own and control all atomic development. Atomic energy would be used only for peaceful purposes. The Authority would have power to inspect every country to make sure that no one was secretly mining uranium and making atomic bombs. Over the

years, this Baruch plan was modified, but the inspection provisions remained essentially the same.

Then came the shattering news on September 23, 1949, that the Soviet Union had accomplished its first atomic explosion. From that moment the Baruch Plan, and its modifications, which also rested on infallible inspection, became obsolete. From that day on, no one could be sure that the Russians were not evading inspection. Who knew, even then, how many atomic bombs they had hidden before producing the first public explosion?

Inspection Provisions

O. What did the UN Disarmament Commission do then?

A. Incredible as it may seem to us now, the Western Powers went right on demanding adoption of the Majority Plan, which contained the obsolete inspection provisions of the original Baruch Plan. Atomic scientists and others, including this writer, began warning that no amount of inspection could detect possession of nuclear weapons if a nation was determined to hide them. Still the UN went on discussing disarmament systems in which "inspection for possession" remained the essential feature. Ironically, it was the Soviet Union which most clearly described the fatuity of this course since it had broken the American atomic monopoly. On May 10, 1955, during the London talks, it declared that:

It is well known that the production

of atomic energy for peaceful purposes can be used for the accumulation of stocks of explosive atomic materials, and moreover, in ever greater quantities. This means that States having establishments for the production of atomic energy can accumulate, in violation of the relevant agreements, large quantities of explosive materials for the production of atomic weapons . . . In such a situation, the safety of the States signatory to the international convention cannot be guaranteed, since the possibility would be open to a potential aggressor to accumulate stocks of atomic and hydrogen bombs for a surprise attack on peace-loving States.

O. Do you mean to say that President Eisenhower, in his July 21 speech at Geneva, produced an inspection system that would solve the problem raised by Russia?

A. No, he did not. But keep in mind the last phrase: "surprise attack." How the President broke the stalemate, or at least suggested the way to break the stalemate caused by the impossibility of devising a fool-proof inspection system, will become clear as we proceed. This stalemate obviously had been causing him deep concern.

Already, on March 19, 1955, he had appointed Harold E. Stassen, former governor of Minnesota, as Presidential Assistant for Disarmament, with cabinet status. Governor Stassen quickly formed a staff of experts and began a reappraisal of the whole disarmament problem. Since the operations of his office have been shrouded in secrecy, it is uncertain whether the President got

his Geneva proposals there or from some other source. At any rate, he made this two-point proposition to the Soviet Union, to take effect "immediately":

To give to each other a complete blueprint of our military establishments, from beginning to end, from one end of our countries to the other, lay out the establishments and provide the blueprints to each other. Next, to provide within our countries facilities for aerial photography to the other country—we to provide you the facilities within our country, ample facilities for aerial reconnaissance, where you can make all the pictures you choose and take them to your country to study, you to provide exactly the same facilities for us and we to make these examinations, and by this step to convince the world that we are providing as between ourselves against the possibility of great surprise attack, thus lessening danger and relaxing tension.

It might be noted that both elements of the President's proposals had been brought up before: exchange of blueprints in 1951 and aerial reconnaissance in 1952. What made his proposal as dramatic as it was daring was the combination of the two ideas for a different and definite purpose. That purpose was not to detect the illegal possession of atomic weapons, but to warn against their impending use.

A Crucial Distinction

O. I don't get the distinction between "possession" and "use."

A. It is vitally important that you should. This "distinction," which re-

sults from choosing one of two or more meanings or applications of a term, may well prove as crucial in the long history of attempts to establish peace as the famous theological distinctions were crucial in the history of the Church. Here the word distinguished is "inspection." Inspection to detect illegal possession of atomic weapons is presently impossible. But inspection to detect preparations for their use, or delivery, is still possible. This crucial distinction is based on this reasoning:

What if you can't discover whether or not a country is hiding weapons-grade atomic material, or nuclear weapons themselves? If you had a reasonably effective inspection system, you should be able to detect preparations for delivering a surprise atomic attack. That is because no country is going to risk such an attack unless it is a massive attack, with enough planes and nuclear weapons to wipe out the enemy's retaliatory power or at least destroy his will to fight back. Even a comparatively modest inspection system could detect such a mobilization.

O. But wasn't the President's proposal of nothing more than an exchange of blueprints and reciprocal aerial inspection *too* modest? Didn't the military experts attack it on technical grounds?

A. Frankly, the President's Geneva proposal *was* inadequate. You would have to have thousands of photographic planes in the air at all times in order to detect mobilization.

Proof that U.S. policy-planners

recognized the insufficiency of the two-part presidential proposal came almost immediately. Early in August it was reported that Mr. Stassen would offer a *three-part* plan when the UN Subcommittee met on August 30.

O. What was the added element?

A. Interestingly enough it was a provision borrowed from the Soviet proposal made in London May 10, 1955. The U. S. plan asserted that "each nation has recognized the need for ground observers and these will be stationed at key locations within the other country for the purpose of allowing them to certify the accuracy of the foregoing information (the military blueprints) and to give warning of evidence of surprise attack or of mobilization." It is this Russian provision for a "limited ground inspection system" which really puts teeth into the American proposal and could make it an effective "fire alarm system."

O. You say this limited ground inspection provision was proposed by the Russians. That seems to contradict their fundamental policy of the last nine years, whereby they opposed on-the-spot inspection, presumably because it would tear the Iron Curtain to tatters and destroy their police state.

A. It does indeed seem to contradict their whole policy of secrecy. For that reason it was considered a major and startling concession. Actually, it was not new. It was really a modified version of earlier Western proposals for unlimited inspection. But

it is important enough to register here:

In order to prevent a surprise attack by one State upon the other, the International Control Organ shall establish on the territory of all the States concerned, on a basis of reciprocity, control posts at large ports, at railway junctions, on main motor highways and in aerodromes. The tasks of these posts shall be to see to it that there is no dangerous concentration of military land forces or of air or naval forces.

In its August 30 proposals, the United States not only accepted this provision, but amplified it, so that there would be "on-the-spot observers with operating land, sea and air forces, and at their supporting installations and at (such) key locations as (are) necessary." This expansion of the role of the ground inspection force by the United States may account for the reluctance of the Russians to come to an agreement in the recent subcommittee discussions.

Real Disarmament

O. Do you mean that the disarmament discussions have broken down again?

A. No; the Disarmament Subcommittee recessed October 7 in order that a report might be sent to the Foreign Ministers' meeting at Geneva. Once it receives from them a directive to renew negotiations, the Subcommittee should be able to work out these initial agreements on a fire-alarm system, which should then open the way to real disarmament.

O. Open the way to *real* disarmament! I thought we were discussing real disarmament negotiations!

A. Strictly speaking, we were not. Technically, the U. S. proposal is a preliminary to disarmament. It is designed to clear away a major obstacle to serious discussion of disarmament—the fear of a surprise attack. This proposed "fire alarm system" has two purposes, one psychological, the other technical.

Once it began functioning, it would remove, in large measure, the fear and suspicion that now make substantive disarmament negotiations almost impossible. Under the umbrella, so to speak, of the inspection system, tensions would be considerably relaxed. At the same time, a chance would be provided to test the workability of inspection, at least in a rudimentary form. If this double purpose were accomplished, say in a year or so, the countries involved would feel safe to tackle the second phase, which might be a freeze on force levels and on development of atomic weapons, including intercontinental missiles.

O. But wouldn't the countries involved be tempted to stop there, at the point where they could be reasonably sure of not being atomblitzed, and not go on to real disarmament?

A. That temptation would certainly assail them. But all official American spokesmen insist that this proposal of a fire-alarm system is only a beginning. Governor Stassen calls it the "gateway" to disarmament. It

is only the first step, or phase, in a series, each of which will be thoroughly tested before the next is undertaken.

President Eisenhower, moreover, called it a "practicable" step. We must remember that we cannot have a complete disarmament program, such as the UN discussed for nine years, until we crack the problem of an inspection and control system which would completely account for all nuclear weapons.

Scientists all over the world are working on that problem now. On October 7 the United States set up a number of scientific task forces to reappraise the whole problem of inspection and control. This, by the way, is another indication of the seriousness with which our Government is finally attacking the disarmament puzzle. Recalling how little time remains before the dread day when Russia can destroy every city in the United States, you might ask yourself whether we should sit down and do nothing while we wait for the scientists to settle the inspection problem.

O. Of course not. We should make a start wherever we see a chance for progress.

A. That is what our Government decided to do. On September 7, Mr. Stassen took the bold and even brazen step of announcing that the United States would "place reservations against all disarmament plans it had proposed before the summit meeting at Geneva." It would neither withdraw nor reaffirm them. The United States, despite the con-

siderable number of agreements already reached, wanted to start all over again on a new tack. While the search for a foolproof system of inspection for *possession* proceeded, it wanted "joint efforts to reach agreements which can reduce the possibility of war, and in particular, and as a first priority, provide against the possibility of a great surprise attack."

Prospects for Success

O. What are the prospects for the ultimate success of this new approach?

A. The prospects are encouraging, despite the small advance made thus far. For one thing, the other countries do not seem to have recovered fully from the first shock. Also, the United States has not presented its case too effectively. It insisted on talking almost exclusively of the "Presidential Plan." It emphasized the exchange of blue-prints and aerial inspection, while almost ignoring the third element in its August 30 proposal, the limited ground inspection system.

O. Is that all that stands in the way of getting the first phase into operation?

A. Unfortunately, no. Much else remains to be done—and by our Government. The Russians, quite justly, it would appear, want to know what further phases the United States has in mind. They refuse to buy "a pig in a poke." This is understandable, especially since the first phase would give the United States more information that it would the Russians.

When the negotiations are resumed, the United States must have a complete blueprint ready. Any single stage of disarmament, if examined separately, is bound to be more advantageous to one nation or group of nations than to others.

Only when both sides can see at the outset a balance of sacrifices and benefits offered by the whole program can they be expected to agree that the program is mutually desirable. The fact of the matter is that the United States has not yet thought through a complete program. It changed direction abruptly only a few months ago, and barely had time to prepare arguments for the first phase, the fire-alarm system. It is fortunate that the recess of the UN Subcommittee allows time for rounding out the U. S. plan. **O.** This is the obvious question of a layman in this field: If disarmament is such a life-or-death issue, how can the ordinary citizen influence it? How can he avoid the frustration of being "left out" of decisions that will surely shape his future and the future of his loved ones?

A. Every one of us can develop a sense of "participation" in many ways. First, we can join our Holy Father in his "tireless prayers" for the success of the disarmament negotiations. Prayer projects might be started in parishes and organizations—corporate prayer in union with the Pope.

Study groups are needed to build up informed and sympathetic support for the American negotiators.

It should be remembered that even if the Reds agreed to the U. S. proposals, the Senate would still have to approve any treaty. And the Senate, more than we realize, reflects the sentiments of the electorate. If our citizens are uninformed and apathetic, or misinformed and hostile, their attitudes will affect their representatives. Right now Americans are building up their attitudes on disarmament. Soon they will solidify. So now is the time for a massive educational effort.

Most needed are a realization of the terrible seriousness of the arms race and an objective understanding of the new plans for bringing it under control.

Catholic Contribution

O. Can Catholics, as Catholics, make any distinctive contribution to this educational effort?

A. Catholics can help to remove the root cause of much of the opposition to the new American proposals. That cause is a profound skepticism felt by millions of our people and by hundreds of Congressmen. They have learned by bitter experience that you can't trust the Communists. The Reds have violated nearly every treaty, every agreement. Therefore it is dangerous, even suicidal, they say, to expect the Reds to abide by any disarmament agreement. So why even try?

This distrustful attitude is, of course, almost universal among Catholics. After all, they were the first to detect the fundamental im-

morality of the Soviet regime. Catholics rightly pride themselves on never having been "taken in" by the so-called tactical shifts in Soviet policy, as have so many of those whose moral relativism differs only in degree from the moral nihilism of the Communists.

Unwarranted Conclusion

Here, precisely, is where Catholics can help to keep American disarmament policy on the track. In explaining the effects that can be expected from a workable inspection system, even some top U. S. spokesmen have been saying that a successful system will gradually "build up mutual trust and confidence." This is dangerous and self-defeating foolishness. Once the rank and file of the American public are given to believe that this fond and futile hope is part of official U. S. thinking, they will have nothing to do with the U. S. disarmament plan.

The fact is that this conclusion—that mutual confidence in each other will be engendered—is unwarranted by anything in the U. S. proposals. Moreover, it contradicts the basic principle of those proposals. The provisions for inspection are based essentially on *distrust*, a point never to be forgotten. We don't trust the Russians to resist the temptation to wipe us out in a surprise atomic attack. And we realize that they think

they can't trust us to resist that temptation either. So we set up a reciprocal fire-alarm system to warn against such an attack.

As each step in inspection is tested and found to be working, what reaction can be expected from both ourselves and the Russians? Belief in the growing virtue of the other? Confidence in his intentions? Not at all. The success of each phase of inspection should be expected to develop trust in the *inspection system*, not in the people who are being inspected.

A Creative Role

In other words, inspection is the child of distrust and the mother of confidence—in the *inspection system*. So, the more you distrust the Reds, the more you should want a workable inspection system. Just because Catholics so universally and profoundly distrust the atheistic Communists, they should be the most vigorous advocates of a workable fire-alarm system. By the same token, they should be the most alert and articulate objectors to the fuzzy thinking of anyone—including U. S. officials—who misinterprets the objective of the U. S. inspection proposals.

This, it would seem, is a really "creative role," which the so-called Catholic minority can and should play at this turning point of history.

The Teaching Mission of the Church and the Catholic Press*

MOST REV. JOSEPH MCSHEA
Auxiliary Bishop of Philadelphia

IT IS with a real sense of responsibility that I undertake to address you ladies and gentlemen of the laity and clergy, who have met here in Philadelphia for the Eastern Regional Meeting of the Catholic Press Association. The program title of my address, "Who Speaks for the Church," may well be given the subtitle of "The Teaching Mission of the Church and the Catholic Press." The development of this theme and the discussion to follow are of serious import because all of you are actively engaged in the teaching mission of the Church as editors, writers, managers and promoters of the Catholic press. Jointly with Catholic educators on every academic level, you share the sacred task of teaching the doctrine of the Church. Your papers and magazines in our days of dwindling illiteracy are an all important adjunct to the ministry of the spoken word of Bishops and priests.

The apostolate of the written word has its origins in earliest Apostolic times when infant Christian communities avidly read, memorized and distributed copies of the

divinely-inspired writings of Saint Paul and the other Apostles and Evangelists. Since the invention of the movable type and printing, the press has been the right arm of the Church Teaching. The Sacred Scriptures, the writings of the Fathers and the Doctors of the Church, the tracts of Catholic apologists, controversialists and scholars in every branch of sacred and profane learning have found their way into the hands and minds of men through the providential medium of the printed page. Catholic newspapers and magazines are today the continuation, with the changes required by contemporary life, of the handbills of Saint Francis de Sales and the apologetic works of a Peter Canisius and Robert Bellarmine. The literary and technical advances of your publications, the wide range of subject matter, the volume of your collective circulation are at least extrinsic proof of your talent and zeal for your apostolate of Catholic enlightenment. Yours should be the highest encomium for all that thus far you have produced and will, please God, continue to accomplish.

*Address at a meeting of the Eastern Region of the Catholic Press Association, Philadelphia, Pa., November 4, 1955.

Indeed your present meeting is added evidence of your spirit of dedication and active, intelligent vitality.

The Magisterium

The teaching mission of the Church is quite commonly known by the traditional theological term of *Magisterium*, as distinguished from the offices of *Sacerdotium* or priesthood, and *Regimen* or government. The *magisterium* or teaching power of the Church is the right and duty to teach authoritatively the religion of Christ. It was conferred on the Apostles and their successors by divine right, when the Master directed His Apostolic college: "Going therefore teach ye all nations" (Mt. 28:19), and "Go into the whole world and preach the gospel to every creature" (Mk. 16:15). It is a mandate from Christ Himself to teach revealed religion and connected truths to all mankind. It was conferred solely and exclusively on the Apostles and their successors, the Bishops, with the Roman Pontiff, the successor of Saint Peter, the Bishop of Bishops, at their head. "Besides the lawful successors of the Apostles, namely the Roman Pontiff for the universal Church and Bishops for the faithful entrusted to their care (Can. 1326), there are no other teachers divinely constituted in the Church" (Pius XII, Address to Cardinals and Bishops, May 31, 1954, "*Si diligis*"). It should be noted that all men, whether baptized or not, are the heavenly appointed audience of this teaching power,

whereas the office of priesthood and government are limited to those baptized.

There is no contemporary Papal pronouncement that describes the *magisterium* of the Church more adequately and precisely than the discourse of our present Holy Father, Pope Pius XII, to the Cardinals and Bishops present in Rome on May 31, 1954, for the solemn canonization of Saint Pius X. After having stated that the divinely instituted teaching power of the Church resides exclusively in the Apostles and their successors, His Holiness continues: "But both Bishops and, first of all the Supreme Teacher and Vicar of Christ on earth, may associate others with themselves in their work of teacher, and use their advice; they delegate to them the faculty to teach, either by special grant, or by conferring an office to which the faculty is attached (Can. 1328)." Those who are so called, teach not in their own name, nor by reason of their theological knowledge, but by reason of the mandate which they have received from the lawful teaching authority, nor is it ever exercised in its own right or independently (*ibidem*).

In these days of widespread and glorified non-conformity it is significant to hear the Holy Father's own reasons for his emphatic affirmations in regard to the *magisterium*:

Not without serious reason, Venerable Brothers, have we wished to recall these things in your presence. For, unfortunately, it has happened that cer-

tain teachers care little for conformity with the living teaching authority of the Church, pay little heed to her commonly received doctrine clearly proposed in various ways; and at the same time they follow their own bent too much, and regard too highly the intellectual attitudes of modern writers, and the standards of other branches of learning, which they consider the only ones which conform to sound ideas and standards of scholarship.

The Holy Father extols Catholic laymen who have through the centuries dedicated themselves to the teaching of Christian doctrine and other forms of apostolate. But solemnly he reminds them that they must ever remain under its legitimate teaching authority which exists by divine institution. In condemning so-called "lay theology" which has emerged here and there in the post-war world, the Vicar of Christ concludes:

There never has been, there is not now, and there never will be in the Church a legitimate teaching authority of the laity withdrawn by God from the authority, guidance and vigilance of the sacred teaching authority. In fact the very denial of submission offers a convincing proof and criterion that laymen who thus speak and act are not guided by the spirit of God and of Christ.

Range of the Magisterium

The teaching authority of the Church has the widest range of subject matter. It is not bound by the limits of "matters strictly religious." The Church has at least potential

interest in everything that affects or touches the human personality and the salvation of souls. Its legitimate teaching concerns everything from the penny comics to million dollar nuclear bombs. Apart from the Holy Father himself, I doubt whether there are bishops in the world who can speak authoritatively on the physical theories of nuclear reaction. By the same token I am sure that every bishop singly, and most assuredly all collectively, could speak with unerring certainty regarding the use of the atom or hydrogen bomb.

More often than not solemn official pronouncements by the Holy Father, the Holy See, or the Body of the Bishops in this or other countries are long in coming. This is precisely due to the fact that the Church with wisdom and prudence withholds definitive judgment until the facts are assembled. But even in that period of waiting, study and perhaps silence, it should never for a moment be thought that the questions of the day in religion and morals, in science, economics, sociology or politics are beyond the pale of the *magisterium* of the Church. If such problems affect souls, then indeed they are the concern of the Church.

Pope Pius XI in his renowned Encyclical on Christian Education delineates this breadth of the Church's teaching mission:

In faith and morals, God Himself has made the Church sharer in the divine *magisterium*, and by a special

privilege, granted her immunity from error . . . By necessary consequence the Church is independent of any sort of earthly power as well in the origin as in the exercise of her mission as educator, not merely in regard to her proper end and object, but also in regard to the means necessary to attain that end. Hence with regard to every other kind of human learning and instruction, which is the common patrimony of individuals and society, the Church has an independent right to make use of it, and above all to decide what may help or harm Christian education . . . Therefore with full right the Church promotes letters, science, art in so far as necessary or helpful to Christian education, in addition to her work for the salvation of souls . . . Nor may even physical culture, as it is called, be considered outside the range of the maternal supervision, for the reason that it also is a means which may help or harm Christian education (Dec. 31, 1929).

Since the Catholic press participates in the *magisterium*, and functions by virtue of the mandate received from the teaching authority of the Church, it is very definitely in a category distinct and separate from the secular press. The intrinsic value and dignity of the Catholic press does not flow from extensive news coverage, abundant and profitable advertising or vast circulation. It derives from its sacred task of disseminating, explaining and defending the teachings of Christ's Church, whether these be in solemn infallible pronouncements of the Supreme Teaching Authority, or in the ordinary *magisterium* of the Bishops throughout the world. In

these days you have dedicated some of your meetings to question of format, advertising, circulation and kindred problems. All these things are important phases in the publication of any newspaper or periodical in today's world. But it must always be remembered that the achievement of the highest degree of success in all of these aspects would be completely fruitless were a Catholic paper or magazine to ignore its higher destiny as an agency of the teaching authority of the Church.

Standards of the Catholic Press

From the premises I have stated, and which I am confident that you accept, it follows that the Catholic press must live by quite a different set of standards than that commonly followed by the secular press. In the sphere of the secular press the words "controlled" or "inspired" connote lack of freedom of the press. We on the other hand must realistically accept the fact that the Catholic press in its teaching function must be controlled and inspired by the teaching authority of the Church. Commonly newspapers and magazines are referred to as "organs of public opinion." Such is not the case with the Catholic press precisely because its prime function is to reflect not opinion, either public or private, but the unerring doctrine of Mother Church. By the same token there can be no such thing as an independent Catholic press, in the common meaning of the term independent. Similarly too the so-

called "Readers' Forum," so much the part of lay journals, can be utilized only under the greatest vigilance in the genuinely Catholic paper. I have seen here and there through the years examples of attempts at a Readers' Forum which degenerated into inept explanation and even overt attack on the accepted teachings of the Church.

I have the utmost confidence in the absolute adherence of you representatives of the Catholic press to the teachings of the Church. Your defense of Catholic doctrine, whether contained in solemn *de fide* definitions or less official pronouncements of the Supreme Teacher, the Vicar of Christ, or of the episcopate, leaves no room for doubt in regard to your sincere external and internal religious assent. However I believe that we cannot stress too strongly the essential function of the Catholic press. The Catholic editor or journalist who lives and writes in the full realization of sharing by delegated authority in the Magisterium of the Church, will not be easily deflected from the path of truth by the glib pronouncements of contemporary liberals or non-conformists.

Aberrations

While I lay no claim to being the most assiduous reader of the vast production of the Catholic press in this country, nonetheless here and there I have noted slight aberrations which are somewhat indicative of an insufficient grasp of the essen-

tial and complete function of the teaching authority of the Church. Some months ago in a syndicated news article in the Catholic press there appeared an account of an address given by a prominent Catholic layman. The burden of his remarks was that there is no Catholic position on a great variety of questions of political and social-economic nature. He justified this assertion by stating that the Pope speaks infallibly only when he speaks "*ex cathedra*" on matters of faith and morals. Obviously he was confusing the rather narrow and well defined limitations of the object of infallibility with the much wider realm of religion, morality, science, art and every branch of learning that fall within the limits of the *magisterium*, at least insofar as they are associated with the salvation of souls. It was my own firm conviction that the Church did take a stand, at least implicitly on each of the questions he mentioned.

Similarly a Catholic news account of the recent publication of Dr. John J. Kane, "Catholic-Protestant Conflicts in America," gives us the following paragraphs:

He (Dr. Kane) recalls Paul Blanchard's charge that Catholics are subservient to their bishops and priests. Dr. Kane concedes that there is a "grain of truth" in the allegation, but while Blanchard would blame the hierarchy, Dr. Kane points to the laity and laments a distressing lack of strong lay leadership among Catholics in the United States. This coupled with what Professor Kane calls "the almost com-

plete failure of American lay Catholics to distinguish themselves in the field of scholarship" forces the hierarchy and clergy to become spokesmen for Catholicism "even in matters not associated with faith and morals at all (Emphasis mine)."

I am not here to review Doctor Kane's book. I have read it and believe that he has tried sincerely to evaluate the subject matter, and does in fact appeal to the laity to study the teachings of the church, the social encyclicals and the statements of the American episcopate. However I am disturbed by the fact that the Catholic press would placidly accept and repeat verbatim his statement that the hierarchy and clergy have become spokesmen for Catholicism "even in matters not associated with faith and morals at all." I think that this too is evidence of a restricted concept of the teaching mission of the Church. Incidentally Professor Kane gives no examples of the pronouncements extraneous to faith and morals which the hierarchy and clergy are forced to make. He alludes to very prominent parts played by Irish priests in times past in the lives of their people, and feels that there are reflections of the same in our American Catholic life. There he does give examples, and I think each one of them is open to very serious question as to whether they were undue interference in things not pertaining to the Church and the salvation of souls.

Another current example of restriction of *magisterium* and priest-

hood is the recent well known attack by Mr. Graham Greene against the magnificent journalistic work of Father Patrick O'Connor.

Last Sunday's *New York Times* Book Review carried a half-page advertisement for *The Commonwealth*. It reads in part:

Edited by Catholic laymen . . . Here is your opportunity to savor each week the good thinking and the good writing that has for three decades reflected the *Commonweal* point of view: Examination of political-cultural issues without propagation of any particular "line"—advancement of true Christian values with emphasis on the priority of human beings over property and institutions.

Frankly I think they might do well to omit the word "Catholic" from their advertising. The implications of the advertising copy are clear. They are trying to tell the readers of the *New York Times* that they don't follow or propagate the Catholic line. If there is any pretense at being Catholic press they do have an obligation of following the Catholic "line"—if I may be permitted to repeat the opprobrious word—which is the *magisterium* of the Church, given by divine institution to the Apostles and their successors of today.

To Think with the Church

As I terminate these remarks on a subject which I consider of vital importance to those entrusted with the sacred responsibility of editing and promoting the Catholic press, I wish to emphasize that my re-

marks are in no way intended as a reproach to you custodians of this valued and effective organ of the Church's teaching power. Rather it is my thought that the reaffirmation of principles may serve as a guiding light in steering a course amid the shoals of contemporary confusion in thinking and living. "*Sentire cum*

Ecclesia"—to think with the Church—should be the slogan of all of us; not necessarily written on the mast-heads of papers, but deeply engraved in hearts that love Christ and His Church, and are seeking with admirable measure of success to contribute to the spread of His Kingdom on Earth.



The Christian Philosophy of Life

The development of our country demands more than the discovery and use of its material wealth and the efficient use of the brain power of its people. Intellectual advancement will not give us the society in which we can reach our destiny. Much more important is the character of our people, their moral fibre and stability, their social philosophy. All these are needed if democracy is to survive. We talk about the innate dignity of man, his right to freedom and to the pursuit of happiness, the necessity of justice and of fair play. These things have meaning only if based on Christian beliefs and Christian precepts. If we have no Christian philosophy of life all these become meaningless jargon. And even if our ordinary citizens retain their beliefs, it is not enough. If our leaders in this technical age, our scientists and engineers, our public officials, lose these fundamentals—and too often we ignore these in education—we cannot build a Canada worthy of the name.—*Msgr. H. J. Somers in the ENSIGN, December 31, 1955.*

Who Speaks for the Church?

MOST REV. ROBERT J. DWYER
Bishop of Reno

WHO IS entitled to speak in the name of the Catholic Church? Whose word are we to trust as the expression of her mind? Few questions reflect a greater degree of confusion in the public mind, whether asked by Catholics themselves or by those outside the Church. They are constantly recurring, in matters of general or particular interest, in matters transcending time and in the purely contemporary.

Only recently they were raised here and elsewhere throughout the nation in connection with a moot point of labor legislation. Individual priests were widely quoted in support of one side of the issue, and the impression was fostered that their opinion necessarily represented the thinking of the Catholic Church.

At the risk of a certain pedantry, it may be useful for our guidance to recall a few general principles governing this matter.

The Catholic Church asserts her infallibility in questions of faith and morals. This infallibility resides in the office of the Sovereign Pontiff as Vicar of Christ on earth. It resides also in the Apostolic College as represented by the bishops of the

Church, teaching in unison with the Bishop of Rome.

This infallibility is reflected—no more than that—in the approved teaching of the theologians and (in a somewhat theoretical fashion) in the common acceptance of the body of the faithful.

When the Holy Father, by himself or in concert with the bishops of the world, deems it necessary or useful, he speaks "*ex cathedra*," and the question is settled once and for all. The voice of infallible authority has been heard. But such pronouncements, confined as they are to the spheres of dogma and morals, are both solemn and rare. More commonly, without invoking his supernatural prerogative of infallibility the Holy Father speaks to the faithful simply as the divinely appointed guardian of faith and human behavior.

In this pattern he is followed by the bishops of the world who address the flocks committed to their care in like manner. On the parish level, the teaching of the Church is transmitted through the pastoral office. So long as these pronouncements are confined to their proper

*Reprinted from the Nevada *Register*, 129 Court St., Reno, Nevada, November, 1954.

spheres, it is the duty of Catholics to give them their unqualified adherence.

Now it happens that the sphere of morals is less well defined than the sphere of faith.

This is not to say that the Church is uncertain about what is moral or immoral. It is merely to point out that the problem of morality is inextricably interwoven with all human relations. It is bound up with government, with politics, with economics, with sociology, with art, with literature, with applied science and even with entertainment. It involves the application of the virtues of justice, prudence, temperance, and fortitude to all these manifold and highly intricate relations.

Where the distinction between right and wrong is clearly defined, the Church has not hesitated to speak out. Thus, in the political field she has condemned Socialism and Communism, and in the field of social behavior she has condemned birth prevention and mercy killing, not to speak of genocide.

In the wake of the industrial revolution, she has given her closest attention to the vexed questions which have arisen in labor-management relations, attempting to define what is basic and minimal for the preservation of human rights and human dignity.

But she has not pronounced, and she could not reasonably be expected to pronounce, on every item of legislation throughout the free world. Especially is this true in

areas where debate is still justified.

All such issues are by no means solidly black and white. It is not always clear whether they are injurious to human rights or are actually beneficial to them. In such areas she prudently prefers to abide the clarification of the points under debate. In other words, the Church is not a sort of universal umpire ready at all times to jump into every discussion with a cut-and-dried answer. In many instances individual theologians and even individual bishops may feel that the issues are sufficiently clear to warrant their pronouncement upon them. The Church, save in notorious cases of imprudent action on obviously faulty thinking, does not forbid this.

Indeed, she is far more liberal in this regard than most of the professional liberals themselves. Her common sense and her long experience of human events have taught her that trial and error are the best solvents of many problems where rights and wrongs are not absolutely defined. Nor does she follow a policy here of prohibiting discussion and debate, particularly among her qualified theologians. All she asks is that charity be preserved and that it be made clear that she has not officially spoken to end the matter.

The difficulty is that some theologians and Catholic publicists are prone to write and speak as though they were the Holy Father himself. Instead of stating the facts and drawing their conclusions with emphasis

upon the actual limitations of their authority, they sometimes create the impression that they have a private pipeline to infallibility. It is unavoidable that a certain amount of confusion should arise from this. It is not the Church that is at fault, obviously, but the over-zealous or over-opinionated among her children.

Nevertheless, it is a tribute to her basic tolerance that she prefers to encounter this risk rather than to stifle intelligent discussion. And oddly enough, it is the liberals who are always denouncing the Church as obscurantist and authoritarian,

who most frequently complain about this.

One final point: In political debate, above all when it becomes heated and violent, it is a fairly common practice for professional publicists to quote anything and anybody out of context, after the ancient pattern of the Devil quoting Scripture for his purpose.

Great care should be taken in the case of quotations from individual priests or theologians to make sure they have been fully and correctly represented. More than one man has been damned on the strength of a sentence taken out of its setting.



Theology and Economics

The theologian of the West must tirelessly remind responsible economic and political leaders of the urgency of taking a new approach to the question of mutual aid among peoples, an approach which will not have as its major objectives exploitation of the weak by the strong, of the poor by the rich, or the establishment of strategic bases, or access to raw materials.

This problem cannot be faced without undertaking the rational implementation of all the so-called free world's resources, according to new processes and on a hitherto unheard-of scale.

Intelligent anti-Communism can have no other orientation. As long as industrialization almost everywhere brings with it de-Christianization; as long as exploitation of backward countries brings revolts, the usual brand of anti-Communism will only cause the situation to grow worse.—*L. J. Lebret in THOUGHT, Winter 1955-1956.*

Failure of the West[°]

LOUIS J. TWOMEY, S.J.
Regent, School of Law, Loyola University

WE ARE assembled here this evening to salute another group of young Americans as they stand on the threshold of a new life which their diplomas from one of the world's truly great universities will unfold to them.

It may not be without profit, then, if we were to sketch, within the limitations of the brief period at our disposal, the kind of world into which the class of 1955 is graduating.

Fearsome Crisis

I need not tell you that it is a world caught up in the most fearsome crisis in recorded history. Whatever other factors may contribute to the unparalleled seriousness of this crisis, it is basically the world's worst breakdown in human relations. As a result the earth's population is now roughly divided into two gigantic and hostile forces. Each of these forces is equipped with weapons the destructive power of which staggers even the most vivid imagination. Each holds to a philosophy of life utterly incompatible with that of the other. And each is equally determined that the other must be vanquished.

[°]Address to the graduating class, Xavier University, New Orleans, La., May 25, 1955.

The one force is that of Communism. It is godless in its theology, it is materialistic in its philosophy, it is ruthless in its tactics, and it is irrevocably committed to the upending of our civilization through the bloody overthrow of all we have known and loved.

The other force, for want of a better title, can be called Democracy. It is with this force that we are enlisted. Its claim to our allegiance rests on its professed belief in God and His law as the norm for human conduct. In its basic philosophy, democracy asserts that "all men are created equal," and that the purpose of government is to acknowledge, respect and protect the God-given inalienable rights of the equal human beings who are its citizens.

In the very briefest fashion, these are the fundamental principles which identify respectively the two forces we are attempting to describe.

Communist History

It would seem a foregone conclusion that Communism, repulsive as it is in theory and practice, would repel rather than attract the loyalty of men. And yet, what are the facts?

No movement in history has ever flourished as has Communism. On Nov. 7, 1917, the first successful Communist revolution was staged in the then city of Petrograd, now Leningrad, Russia. It is now almost thirty-eight years later. Let us take a hurried glance at what has happened in those fateful intervening years. In 1917, Communism dominated a few thousand; in 1955, it enslaves over 800,000,000, or 37 in every one hundred of the world's two and a half billion people. In 1917, Communism was confined to a middle-size metropolitan area. In 1955, almost one-third of the earth's surface lies within its orbit. In 1917, Communism was hardly more than a nuisance to the rest of the world. In 1955, it is a mortal threat to the rest of the world.

Why all this? Why after an interval of less than ten years since the terrible scourge of World War II, do we live in nightmarish fear of another and even more terrible blood-letting?

Teheran, Yalta, Potsdam, we can reply. An inept handling of our foreign policy, Communist infiltration into sensitive governmental functions, we may add. These are easy answers and at best only partially true. Yet this is the type of answer with which all too many Americans rest satisfied. But such complacency is badly out of focus, and only catastrophe can follow if we continue to foster this heads-in-the-sand attitude.

We are frantically searching for

meaningful alternatives to the Cold War in order to avoid the war that will transform our proud cities into atomic shambles. But in this search our eyes will continue to flow with tears and our hearts will continue to ache with frustration until we have the courage and the humility to face some brutally distasteful facts.

Effect, Not Cause

Let us first of all get this clear. Communism is an effect, not a cause. Great indeed have been the spiritual and material contributions of the Western World to humanity. Great too have been its failures. These failures have conditioned the soil for the rank growth of Communism. Distortions of right order, violations of justice, disregard of human rights have been serious in democratic countries especially regarding their relationship with less favored nations. Bitterness of frightening proportions has developed as a result among the victim peoples. And the awful price of this bitterness we are now paying in the Far East, the Middle East, and the continent of Africa, not to speak of defections within our own ranks.

These failures of the West have created voids in millions of men's souls as well as their stomachs. And into these voids Communism is rushing with damnable false, but deceptively plausible promises of salvation. Let us not deceive ourselves. The Red Menace will never be successfully withstood until we eliminate the conditions in which it thrives

—conditions, be it repeated, for which we ourselves must bear the guilt. In the words of Bishop Fulton J. Sheen: "Communism is on the conscience of the West."

Social Failure

To review even summarily the nature of each of these failures would take us far beyond the scope of this address. But I should like to single out one for special consideration. To come to the point quickly, it is our stupendous failure in inter-racial relations to which I refer. I select this topic for further analysis not because I am addressing an inter-racial audience, but because what I am about to say desperately needs to be said and to be understood by all Americans, white as well as Negro.

Let us recall a few facts. First, two-thirds of the world's population belong to non-white races. Secondly, the overwhelming number of the people as yet uncommitted either to democracy or Communism are colored people. In other words, these colored people constitute the balance of power in the current struggle for survival. From simple arithmetic we can deduce the necessity, then, of winning the majority of these people with their human and material resources. And from simple psychology we can conclude that we do not gain friends and influence people by thinking and acting as though they and their kind were inferior to us.

It was for this reason that Secretary of State, John Foster Dulles, in

a December address, 1952, warned:

Let our people intensify their determination to respect human rights and fundamental freedom. Our discriminations at home and abroad are not only a moral blot on our so-called Christian civilization, but they are a major international hazard . . . Throughout the world, there are myriad souls that suffer in humiliation and bitterness because of the white man's assumption of racial superiority.

And in like vein, Vice-President Richard Nixon, on December 23, in a nation-wide radio-television report of his then just completed 45,000 mile tour of the Far East, repeated Dulles' warning in these words:

Every act of racial discrimination or prejudice in the United States is blown up by the Communists abroad and it hurts America as much as an espionage agent who turns over a weapon to a foreign enemy.

In the context of these warnings, any American who holds to the theory of white supremacy and actively promotes the political, economic and social restrictions necessary to make the theory practically effective, cannot avoid being identified with those who are willing to undermine their country's strength in the face of the enemy.

It is in order now to ask whether there are any such Americans. The tragic answer to that question is an emphatic Yes.

There are large and significant segments of the American people

who boldly uphold a racism every bit as vicious in principle as was that of Hitler. These are the exponents of the unchristian, undemocratic fallacy of white supremacy. They attempt to argue that America is a white man's country and that the white man is the sole judge of who shall enjoy the blessings of democracy in their fullness. Others than members of the white race can live in America provided they duly resign themselves to being considered and treated as inferior beings. To make the political, economic and cultural life in the United States respond to their own brand of Americanism, they have instituted the hateful system of segregation.

Under this system, as you well know, the white supremacy adherents insist on the enforced separation of one race from another either by law, or, what is even worse, by custom. And they attempt justification on a baseless contention that the segregating race is, of and by itself, the superior race. Thus for them does democracy become in America "white" democracy, and thus too does it become repellent to other peoples and other nations.

Incalculable Damage

Apart from the horrible injustices heaped on our colored citizens by this perversion of genuine democracy, let us for a moment consider the incalculable damage inflicted on America in this dark hour of its history. In the Far East, for instance, there are over one billion people,

more than six times the population of the United States. Approximately 99% of these Asian hundreds of millions are members of non-white races. They are, understandably enough, extremely sensitive to the treatment we accord the colored people within our own borders. For this treatment is to them an accurate criterion for judging how we would treat them if ever we succeed in establishing world leadership in whole as we now have it in part.

Oriental nations have long memories. When they recall the decades of European imperialism they don't like what they remember. Basing their apprehension on what they know of the exploitation of the Negro in the United States, they wonder whether our financial and military aid is not just a foot in their door to insure ultimately their subservience—not now to white Europeans but to white Americans. This fear is real and we must face it in any honest appraisal of our domestic and international relations. It is in the perspective of this fear that our racial problem becomes "America's greatest and most conspicuous scandal." And it is this scandal which supplies Communists with their most powerful propaganda weapon and in using it they don't even have to lie about us.

Efforts Sabotaged

But in spite of indisputable proof that only disaster can come to America from the practices of racial discrimination, the advocates of

white supremacy will not heed. In their blindness, they persist in sabotaging America's efforts to win for democracy a favorable hearing before the court of world opinion. They insist on giving comfort to an implacable enemy that can destroy them and us in the awful cataclysm of thermonuclear warfare. It is for them to defend themselves against the charge of being un-American.

If only the ignorant were guilty of so weakening America, the situation would be serious enough. But the record has a far wider reach than that. And what does the record show?

A Great Day

May 17, 1954, was a great day for America and for freedom-loving people everywhere. It was on that day that America stood before the world and by way of a unanimous Supreme Court decision repudiated the "separate but equal doctrine" for the travesty on truth and justice which it is. Thus did America eloquently affirm that the dictates of the moral law and the ideals of democracy would define its official policy in relationship to its colored citizens. Henceforth Americans with repentant consciences could proclaim truthfully to the shackled millions of Communism and to other millions of as-yet free people that the Declaration of Independence and the Constitution of the United States do in fact as in word reflect the spirit of a Government, full participation in whose democratic freedoms is the

right of all its citizens, irrespective of creed, race, color or national origin.

But all is not well. Resistance, bitter and raucous, has raised its ugly head. Whence this resistance? It comes from high places and low. From elected public officials and from private citizens. On the political level we are witnessing the appalling spectacle of men sworn to uphold and defend the Constitution planning with cold, deliberate calculation how they can circumvent and if possible defy the Supreme Court of the United States. I refer specifically to Governors of States and to members of state legislatures who have gone on record through statutes, already passed or pending, that they are determined to substitute their own interpretation of the Constitution for that of the tribunal which alone has final jurisdiction in this matter. That tribunal has spoken with clarity and with finality, and yet these men brazenly rebel against its mandate. Thus they are indulging in the extremely dangerous luxury of advocating a policy of nullification.

Civil Disobedience

This is a clear incitement to civil disobedience. And civil disobedience paves the way to governmental chaos and rule by-men-and-not-by-law. The fact that all of this is foreign to the sacred American concept of Government through the orderly processes established in the Constitution does not deter these

men in their reckless maneuvering. There can hardly be one among them who does not know that his words and actions are in open violation of Constitutional procedure and in direct opposition to "due process of law." Their words and actions make "democracy" give off a hollow sound. Moreover, if these men accept facts, they will realize that their defiance of the Supreme Court is giving solid comfort to the enemy such as to warm even the stony hearts of the Communist masters in Moscow.

Why then do these governors and legislators so speak and so act? They tell us they are defining the sacred traditions of the South. Well, I am a Southerner, and I yield to no other in my loyalty and devotion to the things that are genuinely southern. But as a Southerner I assert with all the power at my command that no traditions of the South are worthy of respect, much less of un-Christian and un-democratic defense which violate the elementary demands of human decency. Such traditions must not any longer be allowed to defile the fair name of a region which needs no practices of racism and inhumanity to sustain it as one of the most blessed of God's creations.

Yes, I am a Southerner, intensely proud of my southern heritage. But I am before all else a Christian and an American, and I will never recognize that any demand of my southern loyalty can come between me and my loyalty to Christ and to America.

Private Groups

On the level of private activity, there is conduct equally as reprehensible as that of our political officials. In Mississippi, for instance, groups called "Citizens' Councils" have been set up. The sole purpose of these Councils is to obstruct the course of justice by striving through political and economic pressure to intimidate those of their fellow citizens who would loyally obey the decision of the Supreme Court. In Louisiana an organization which calls itself "Southern Gentlemen," pursues the same purpose as the "Citizens' Councils." It would be enlightening to learn what possibly could be the connotation of "Gentlemen" in this context. In practically every other southern state there are similar efforts to defeat by lawless means the intention of the Supreme Court, and to stymie the purposes of democracy.

If these examples of Southern intransigence were the whole story, they would indeed be a dismal commentary on the social consciousness and good will of the South. But, thank God, another chapter is to be added. That chapter is now being compiled, quietly but ever so effectively, on college and university campuses throughout the South and in the thought and action, the minds and hearts of ever growing thousands of true Southerners who know that segregation and all it implies is an affront to the God-bestowed dignity of both Negro and White and a

betrayal of the basic truths of Christian democracy. They are thoroughly out of patience with the transparent ruse of striving to construct around the perfectly legitimate principle of States' Rights a facade behind which to tear down human rights. They are unwilling any longer to profess one set of norms for human behavior and live according to another. Hence they want the South to accept graciously the decision of the Supreme Court and to work earnestly toward transplanting its letter and spirit not only into our educational system but into our religious, political, economic and cultural institutions as well. They want all this because they love the South and because they long for, with all their being, that the South may measure up to its historic mission of proving to a skeptical world that democracy is what we claim it to be.

Quotes Archbishop

I can think of no better way to express the convictions of this type of Southerner than to cite from a pertinent release of May 27, 1954, from the Archdiocesan School Board, of which His Excellency, Joseph Francis Rummel, Archbishop of New Orleans, is chairman:

We consider the statement of the Court fully in accord with Christian social principles affirming the equality of all men . . . We consider the ruling of the Court will increase the prestige of the United States in the eyes of other nations throughout the world . . . We consider the statement fully in accord with the principles of democracy

. . . We consider the statement contributory to the unity of the nation and to the peace and harmony of men of all racial, ethnic and religious backgrounds.

I proudly associate myself with that Statement, and confidently predict that on such Christian-Democratic principles will rise the leadership of the New South.

And now, young men and young women of the Class of 1955, what does all this mean to you? It means that you are graduating into a world bristling with challenges—challenges which will demand the best that is in you. For on your shoulders rests a heavier responsibility than on the average college graduates. You are to become the leaders of a people, great indeed in its accomplishments through centuries of discrimination and persecution, but because of these injustices laboring under severe handicaps. These handicaps can and will be overcome. But the tempo of this achievement will depend largely upon the willingness of such as you to use your superior attainments in the constructive and peaceful, yet persistent and insistent pursuit of the goals to which all Americans are entitled.

You must cultivate the spirit of generosity and sacrifice in tirelessly pushing even higher the religious, political, economic and cultural standards of your race. In close collaboration with the leaders of other races you must help bring to the South and America an integrated society, which alone can be democracy in its full flower. Be not fearful,

then, of the challenges confronting you. But meet them perseveringly and courageously.

Forward Motion

The world into which you are graduating is also a world of newfound hope for you and your people. The motion is forward and it will not be stopped despite the frantic attempts of misguided men to arrest it. We are now in the breaking-dawn of a new day. In the not-too-distant future we can envision that day coming to its full noon-tide glory—the glory that will be yours and ours when America will have become for all its citizens of every race, color and creed a homeland in the full meaning of that precious term.

Put you on, therefore, the armor of hope, of hope first of all in God and then in yourselves and your fellow men. Put your hope in America and be proud that your native land has been humble enough to confess past sins and courageous enough to enter on the way of sincere repentance. Help, then, make America and its democratic processes a living proof, to the hundreds of millions enslaved under Communism and to the other hundreds of mil-

lions who still doubt our sincerity, that what we have is what they need.

And in conclusion let me urge you that each of you cherish an abiding dedication to the eternal truths for which your Alma Mater stands. Cling fast to these principles, cultivate them, never let them go in foul weather or fair.

Cites Sisters

And towards the religious daughters of the great Mother Katharine Drexel always carry in your heart of hearts deep sentiments of gratitude. These heroic women have struggled against fantastic odds to make this truly magnificent University a reality. They have given you an example of how the knowledge, and love of Christ can overcome misunderstanding, lack of sympathy and even bitter opposition. No sacrifice was too great for them to make joyfully in your behalf. No difficulty too hard to surmount that they might enlighten your minds with divine wisdom, strengthen your wills with divine grace and inflame your hearts with divine charity. Your debt to them only eternal years can liquidate.

God bless you, God keep you, God be with you always.



A Sick Society and Its Children

A sick society cannot bring up its children. There have to be specialists in child guidance to make up for society's incompetence. God help the child brought up by the American male and female described by Kinsey.
—Frank J. Sheed.

Community Living*

JOSEPH P. FITZPATRICK, S.J.

ONE of the great social problems of the present day is the loss of "community"; the loss of that close relationship of people to each other which gives men a sense of satisfaction, a sense of having the support of relatives and friends, a sense of being recognized and respected for what he is in himself and for what he does for his community. The old loyalties, and the solidarity of the immigrant neighborhoods, of the villages and towns have been gradually disintegrating in American life. The move from city to suburb; the move from farm and village to city; the move from one section of the city to another—these among other things have gradually weakened the ties that once bound friend to friend, neighbor to neighbor, even brother to brother in a common life in which they cherished the same ideas, helped each other in difficulties, played, prayed, and sorrowed with each other, conscious of their unity that was rich and satisfying.

Naturally, at the heart of these older and more satisfying communities, was the parish, the community of people in a faith that they loved, in a set of moral values which they tried to observe, in a life that gave meaning to all the big and

little things of their existence. The parish was the focus and center of the group. It was the group, in fact, united in the service of God and of their fellow men.

But now the nature of the city parish has changed considerably. With the changes of modern life, the home and the parish become a place where people come to sleep, but which has lost contact with much of the daily routine of the men and women who are its members. The child is often born in a hospital outside the parish; the sick are cared for often in hospitals outside the parish; most of the men and women work far from the parish; young teen-agers go to high school and college often far from the parish. In other words, most of life's basic functions which once were centered in the parish area, are now fulfilled in highly complicated organizations outside the parish. The parish becomes a specialized segment of life. It is where people go to Mass on Sunday; occasionally receive the sacraments; occasionally attend devotions—and that is all.

This has been further complicated in the modern city by the movement of people. There are New York parishes which have seen population

*Reprinted from the *Interracial Review*, 20 Vesey St., New York 7, N.Y., July, 1955.

shifts in ten or twenty years which would not have affected traditional parishes in ten centuries. In fact, it is not unusual for a New York parish to shift from a predominantly Irish, or German parish, to an Italian, then to a Negro or Puerto Rican parish. These rapid shifts of population make it difficult for people to create any sense of "community" among the people in the parish. Yet that is the challenge; and that is where the layman becomes important.

Catholic Values

In attempting to re-establish a spirit of community, the Catholic layman must be mindful of these two major difficulties: loss of function in the parish, and rapid mobility of population. With so many of the neighborhood functions gone, community must be established today on the basis of values—of ideals. Men can no longer fall back on the strong supports of a common background, of those who are "our own kind." They can no longer fall back on common economic interest, common education or recreation. They must fall back on their Catholic values, on the need to create a community of people intensely conscious of their unity in the Faith, and of their need to express their Faith in the life of the neighborhood. They will not be able to fall back on the old loyalties and solidarities of family or nationality or work group. They will have to establish community in a very conscious

way on the basis of their common devotion to the ideals of our Faith.

Secondly, they face the situation of shifting population. This, perhaps, is a more vivid difficulty, but, for Catholics, especially, it should not be so. Whether neighbors are rich or poor, whether they are Irish, Italian, Negro, Puerto Rican, in many cases they are already one in the unity of the Body of Christ. In many other cases, they are disposed to become so if they are accepted with kindness. This is the real challenge of the city neighborhood—the acceptance of the newcomer, the stranger into the community of the neighborhood, especially when he shares the community of the life of Christ with you already.

This is not easy to do but it is the thing which laymen particularly can and must do. They are the ones who sit beside the newcomer on the subway, or meet him in the supermarket, the barber shop or the corner bar. They are the ones who meet the newcomer at work, play beside him in the park, wait with him to get into the same movie house. It is in these situations where "acceptance" is so critical, where the stranger comes to feel that he is not wanted, or that he is respected as "one of your own in Christ."

The housing project seems to be the thing which arouses most complaint. But it has always seemed strange that our Catholic people were not more alert in this matter. At least two years passes from the time that a housing project is begun

until it is finally occupied. Would it not be possible for our people in that parish, instead of complaining about the threat to the neighborhood, to take advantage of the two years to prepare themselves for the acceptance of the newcomers? Surely in two years, they could have their organizations briefed and ready to meet the new residents, to assist them in becoming established, to inform them of parish activities and interests, to elicit their help and co-operation in protecting the neighborhood from danger.

The critical thing in the establishment of community again, particularly in the city parish, is the determination to do it. Men must know

what they want. In this matter, they must know that they want to create a real community of Christian men and women. If they have this, then, as with the Kingdom of God, other things will be added unto them. They will find a means of restoring a deeply spiritual unity to a parish that has lost many of its functions; they will find a way of accepting into their own the strangers and newcomers who are looking above all else for neighbors who will receive them with respect and who will show them by example that men and women who share the life of Christ in their souls, can also share a social life in the same apartment, the same neighborhood.



A Current Form of Escapism

One of the most subtle and dangerous temptations for Catholics today is to blame the world's troubles on the good men and women who are trying to work for peace through the UN and similar international institutions. To give in to this temptation would be a form of escapism. Even to concentrate exclusively on prayer as the solution to these enormously complicated problems is not enough. An intelligent analysis of the underlying causes of these problems and a sympathetic support of the international organizations which are trying to solve them are also needed. We should be grateful for the good work which is already being done by these admittedly imperfect organizations and we should be praying earnestly that they may be improved and strengthened by the elimination of their present defects.—*Msgr. George G. Higgins, Executive Secretary, Catholic Association for International Peace.*

DOCUMENTATION

Christmas Eve Address*

POPE PIUS XII

WITH a heart open to welcome the sweet joy which the Birth of the Redeemer will once again bring to the hearts of the faithful, We desire to express good wishes to you, beloved sons and daughters, and to all men without distinction. We shall draw the subject of our address, as in the past, from the inexhaustible mystery of light and grace which shone forth from the cradle of the Divine Infant on the holy night in Bethlehem, whose brilliance will never be extinguished so long as one will hear on this earth the steps of those who, in sorrow, seek amid the thorns the path of true life.

O how We could wish that all men, scattered over the continents, in cities and towns, in valleys and across the deserts, on steppes and on vast reaches of glacier wastes, and on the seas, throughout the whole world could again hear, as coming to each of them in particular, the voice of the angel announcing the mystery of the divine grandeur and of the infinite love which closed a past of darkness and condemnation and ushered in the reign of truth and salvation. "Do not be afraid, for behold, I bring you good news of great joy which shall be to all the people; for there has been born to you today in the town of David, a Saviour, who is Christ the Lord" (Luke 2: 10, 11).

O We could wish that, like the simple shepherds who were among the first to hear in silent adoration the message of salvation, men of today were won over and conquered by that same sense of wonder which surpasses human words and which turns the mind to meditative adoration when a sublime majesty is revealed to their gaze, that of God Incarnate.

*Address broadcast from the Vatican, December 24, 1955.

Modern Man and the Truth of the Nativity

A. *The Admirers of External Human Power*

There is reason indeed for asking with fear and anxiety if modern man is still disposed to allow himself to yield to a supernatural truth so sublime, to be penetrated by the joy it has to offer: this man so convinced of his own increasing power, inclined to measure his stature according to the power of his instruments, his organizations, his weapons, the precision of his calculations, the vastness of his production, of the distance he can reach with his words, his gaze, and influence; this man who speaks at length with pride of an age of easy prosperity as if one just had to reach out a hand for it; who is so sure of himself and his future he dares all, urged by an insatiable desire to know nature's deepest secrets, to bend its forces to his own will, eager to penetrate in his own person the interplanetary spaces.

In truth modern man, precisely because he is in possession of all that the mind and labor of man have produced, ought to recognize even more the infinite distance between what he can do and what proceeds from the limitless power of God.

But the reality is quite different, because the false or limited concepts of the world and of life accepted by men not only hinder him from drawing a sense of admiration and joy from the works of God, and especially from the Incarnation of the Word, but make it impossible for him to recognize that indispensable principle which gives constancy and harmony to all human works. Not a few indeed permit themselves to be dazzled by the limited splendor deriving from these works, refusing to follow that internal prompting to seek their source and end, outside of and above the world of science and technology.

Like the construction of the Tower of Babel, they are dreaming false dreams, "The Divinization of Man," suitable and sufficient for every exigency of the physical and spiritual life. In them the Incarnation of Man and "His dwelling amongst us" (John 1: 14) do not arouse either profound interest or fruitful emotions.

The Nativity has not for them any other content or message than that which expresses a birth: sentiments more or less lively, but only human when indeed they have not been stifled by worldly and noisy customs which profane even the simple value, aesthetic and familiar which the Nativity, in the manner of a distant reflection, radiates in the grandeur of its mystery.

B. The Devotees of a False Interior Life

Others on the contrary, in the opposite way, condemn the works of God, excluding themselves in this way from access to the hidden joys of the Nativity. Formed by the hard experience of the last twenty years which have shown, as they say, modern society's brutality clothed in a human form, they denounce bitterly the external lustre of its appearance, denying all credit to man and his works; nor do they hide the deep disgust which man's excessive exultation provokes in their souls. At the same time, they hope that man may denounce all this feverish external and, above all, technological dynamism, that he may enter within himself, where he will find the richness of an interior life, all his, exclusively human, such as will satisfy every possible exigency.

And yet this entirely human interior life is incapable of maintaining the promise it gives to measure up to all the demands of men. It is rather a withdrawing from life prompted by arrogance, almost despair, by the fear and an incapacity to give oneself to the external order and has nothing in common with a genuine interior life which is complete, dynamic and fruitful.

In the true interior life man is not alone, but lives with Christ, sharing in His thoughts and actions, associating with Him as a friend, a disciple and, as it were, a collaborator, and in turn is assisted and sustained by Him in facing the world according to the divine precepts because He is the pastor and guardian of our souls.

C. The Indifferent and Insensible

Between this first and second type, whom a wrong and erroneous conception of man has withdrawn from the guiding and salutary influence of God Incarnate, stand the vast class of those who neither feel pride in the external splendor of modern society nor intend to withdraw into a solitary life of the spirit. They are those who say they are satisfied to live for the moment, interested and desirous of nothing else than to be sure of enjoying the goods of the world in abundance and to be free from any fear lest tomorrow bring a lowering of their standard of life. Neither the grandeur of God nor the dignity of man, both marvellously and visibly exalted in the mystery of the Nativity, make an impression on these poor souls who have become insensible and incapable of giving any meaning to their lives.

The presence of God Incarnate having been ignored or cast aside in such manner, modern man has constructed a world in which the marvelous is confused with the miserable, overcome with incongruities, like a road without an exit or a house furnished with everything but which through the lack of a roof is incapable of giving security to its inhabitants. In some nations indeed, notwithstanding the enormous development of prosperity and although every class of people is assured of material sustenance, there is spreading and increasing an indefinable sense of foreboding, an anxious awaiting of something which seems bound to happen. One recalls the expectancy of the simple shepherds of the countryside of Bethlehem. They by their prompt reaction can teach the proud men of the Twentieth Century where it is necessary to seek what is lacking. "Let us go over to Bethlehem," they say, "and see this thing that has come to pass, which the Lord has made known to us" (Luke 2: 15). The event took place 2,000 years ago but its truth and influence must continue to take possession of men's consciences, that is, God came unto his own (John 1: 11).

Now mankind can no longer, without guilt, reject and forget the coming and dwelling of God on earth because it is, in the economy of Providence, essential for the establishment of order and harmony between man and what is his, and between that and God. The Apostle St. Paul has described the totality of this order in an admirable synthesis: "All are yours, and you are Christ's, and Christ is God's" (I Cor. 3:23). Those who would want to allow God and Christ to fall from this indestructible order, retaining only of these words of the Apostle the right of man over other creatures, would effect an essential breach in the design of the Creator. St. Paul himself would urge the warning: "Therefore let no one take pride in men" (I Cor. 3:21). Who does not see how much this admonition applies to the men of our times, so proud of their inventors and discoverers, who no longer are oppressed by the hardships of loneliness as formerly, but on the contrary have seized on the imagination of the crowd, yes, even the watchful attention of statesmen?

However, it is one thing to attribute to them due honor, and still another to await from them and their discoveries the solution of the fundamental problem of life. At the same time the wealth and labor, the projects and inventions, the boasts and torments of our modern age must be considered in relation to man, the image of God.

If, therefore, what is called progress is not reconcilable with the divine laws of the world order, it is most certainly not progress, but marks a way to ruin. Neither the most perfected art of organization, nor the highly developed methods in the field of calculations will put off the inevitable results. They have no power to create man's essential steadfastness, much less can they substitute for it.

Christ in the Historical and Social Life of the Human Race

Jesus Christ alone gives to man that interior steadfastness. "When the fullness of time came" (Gal., 4:4), the Word of God entered upon this life on earth, taking a true human nature, and in that form entered also into the historical and social life of the human race, here also "being made like unto men" (Phil. 2:7) though God from all eternity. His coming indicates in fact that Christ intended to set Himself as a guide for men and as their support in history and in society. The fact that man has won in the present technical and industrial era a marvelous power over both the organic and inorganic materials of the world does not establish a right to be free from the duty of submission to Christ, the Lord of history, nor does it diminish the need that man has to be sustained by Him. And indeed, the uneasy search for security has become more urgent.

Present day experience clearly shows that forgetfulness or negligence of Christ's presence in the world has provoked the sense of bewilderment, and that absence of security and stability peculiar to the technical era. Forgetfulness of Christ has brought about also the ignoring of the reality of human nature fixed by God as a basic factor of social life in space and time.

Principles of True Human Nature a Foundation of Man's Security

In what direction, then, should the search be made for the security and interior stability of social life, if not by leading minds back to preserve and put new life into the principles of true human nature willed by God? There is in fact a natural order, even if its outward appearance changes with historical and social developments, but the essential lines are, and ever remain, the same: family and property as the basis of provision for individuals, then, as complementary factors of security, local and professional groups and finally, the state.

Up to the present, in accordance with these principles and directives, men strengthened by Christianity were moved to put into force, in

theory and practice, to the extent of their power, the order which guarantees security. But in a manner different from that of moderns, our ancestors knew—as well by the errors from which their positive application had not been exempt—that human forces, in the establishment of security, are of their nature limited, and therefore they had recourse to prayer to obtain that a much higher power might make good their own inadequacy. The abandonment of the use of prayer in the so-called industrial era is a most revealing symptom of the pretensions to self-sufficiency of which modern man boasts. There are too many today who no longer pray for security, thinking that the petition “Give us this day our daily bread” (Matt, 6:11), which Our Lord put on men’s lips, has been superseded by technical achievement, or, alternatively, they repeat it outwardly with lips without an interior conviction of its enduring necessity.

False Applications of Modern Scientific and Technical Achievements to Security

But can it be truly asserted that man has attained, or is on the way to attain, full self-sufficiency? Modern achievements, certainly remarkable, in scientific and technical development will assuredly be able to give man an extensive mastery over the forces of nature, over sickness and even over the beginning and end of human life; but it is also certain that such mastery will not be able to transform the earth into a paradise of assured enjoyment. How, then, will every one of man’s powers be reasonably cared for if the realities of new false developments, and also of new weaknesses, show the one-sided character of an idea which would wish to control life exclusively on the foundation of quantitative analysis and synthesis? Its application to social life is not only false, but also a simplification of many complex processes which is dangerous in practice. Conditions being what they are, modern man needs also to pray, and if he is wise, he is ready to pray for security as well.

Yet this does not mean that man must abandon new ways, that is to say, give up adapting to present conditions for his own security, the order just referred to which has regard for true human nature. There is no objection to security ensuring its own stability by also making use of results in technique and industry, yet it is necessary to resist the temptation to gain support for order and security from the above-mentioned purely quantitative method which takes no account of the order of nature, as is the wish of those who entrust man’s destiny to the

tremendous industrial power of the present age. They think they are establishing complete security in the ever-increasing productivity and in the uninterrupted flow of an ever greater and fruitful production in the nation's economy. This, they say—on a basis of a full and ever more perfect automatic system of production, and supported by better methods of organization and accountancy—will guarantee to all workers a continuous and expanding return for their labor. In a subsequent phase this will become so great that, by means of community measures, it will be able to satisfy the security of those who are not yet, or no longer, able to work—the young children, the old, the sick. To establish security, they conclude, there will therefore no longer be any necessity to have recourse to property either private or collective, either in goods or in money.

Even so, this manner of organizing security is not one of those forms of adaptation of natural principles to new developments, but a kind of attack on the essence of man's natural relationships with fellow men, with work, with society. In this excessively artificial system man's security over his own life is dangerously separated from arrangements and forces for the organization of the community which are inherent in true human nature itself and which alone render possible a responsible association of men. Somehow, though with necessary adjustments to the times, family and property must remain among the fundamentals of the free settlement of persons. Somehow, the lesser social units and the state must be able to come together as complementary agents of security.

Therefore it once more appears true that a quantitative method, however perfected, neither can, nor ought to, control the social and historical reality of human life. The ever-quicken pulse of life, the constantly multiplying technical productivity are not criteria which of themselves provide authority for declaring that there is a genuine improvement in the economic life of a nation.

Only a one-sided view of the present, or perhaps of the immediate future, and no more, can be satisfied with such a test. From this premise there results—sometimes over a long period—a rash consumption of reserves and of the treasures of nature, and, to excess, even of available human power to work; and later there gradually results an ever greater disproportion between the need to maintain the cultivation of the soil of the country in reasonable adaptations to all the possibilities of producing, and an excessive crowding together of workers. There are, in

addition, the decay of social union, and especially of the family, and in each and every worker and consumer the growing danger of insurance of life based on income from property of all kinds, which is so exposed to every form of currency depreciation and the risk of placing that security exclusively on the immediate return for labor.

In this industrial age, the man who accuses, and rightly accuses communism of having deprived of freedom the people over whom it holds sway, should not omit to note that in the other part of the world also liberty will be a very dubious possession if man's security is not derived to a greater extent from a condition of things which corresponds to his true nature.

The erroneous belief which makes security rest on the ever-mounting process of social production is a superstition, perhaps the unique one, of our rationalistic age of industry. But it is also the most dangerous, because it seems to deem impossible economic crises which always bring in their train risk of a return to dictatorship.

Moreover, that superstition is in no sense suited to the setting up of a sound bulwark against communism because in it participate the Communists as well as considerable numbers of the non-Communists. In this erroneous belief the two sides find a meeting ground, thus establishing a tacit agreement of such a kind as to be able to beguile the apparent realists of the West into the dream of a possible genuine co-existence.

The Mind of the Church on Communism

In the Christmas radio message last year We set forth the mind of the Church on this topic and We now intend once again to ratify it. We reject communism as a social system by virtue of Christ's doctrine and we have a particular obligation to proclaim the fundamental principles of natural law. For the same reasons We also reject the opinion that the Christian ought today to see communism as a phenomenon or a state in the passage of history, one of the necessary "moments," as it were, of its evolution, and consequently to accept it as if decreed by Divine Providence.

Warnings to Christians in the Present Industrial Age

But at same time We again warn Christians of the industrial age, in the spirit of Our immediate predecessors in the supreme pastoral and teaching office, against being satisfied with an anti-communism founded on the slogan and defense of a liberty which is devoid of content.

Rather We urge them to build up a society in which man's security rests on that moral order of which We have very often set forth the need and consequences, and which has regard for true human nature.

Now Christians, to whom here more particularly We address Ourselves, ought to know better than others that the Son of God made Man is the one steadfast support of the human race in the social and historical life also and that He, by taking to Himself a human nature, has borne witness to its dignity as the basis and rule of that moral order. It is therefore their primary duty to act with a view to bringing about the return of modern society in its organizations to the sources made sacred by the Word of God made flesh. If ever Christians neglect this duty of theirs by leaving inactive the guiding forces of the faith in public life, to the extent that they are responsible, they would be committing treason against the God-Man who appeared in visible form among us in the cradle of Bethlehem. Let the seriousness and deep motive of the Christian action be an effective testimony in the world and at the same time avail to dispel the very suspicion of a supposed aiming at worldly power on the part of the Church.

If, therefore, Christians unite to this end in various institutions and organizations, they are setting before themselves no other objective save the service willed by God for the benefit of the world. For the sake of this motive and not out of weakness, let Christians group themselves together. But let them—and more so than others—remain open to every healthy undertaking and to all genuine progress and not withdraw themselves into a sealed enclosure as if to preserve themselves from the world. Committed to promote the advantage of all men, let them not despise others who, at any rate if they are submissive to the light of reason, both could and should accept from the teaching of Christianity at least what is based on the natural law.

Be on your guard against those who undervalue this Christian service to the world and oppose to it a so-called "pure," "spiritual" Christianity. They have not understood the divine institution—to begin from its fundamental principle—Christ is true God but also true man. The Apostle St. Paul makes known to us the full essential will of God made Man, which aims at the setting aright the earthly world also, when he pays to Him a tribute of honor with two very expressive titles, "Mediator," and "Man" (Timothy, 2:5). Yes, man, as is everyone of those redeemed by Him.

Jesus Christ is not only the steadfast support of the human race in the social and historical life, but also in that of the individual Christian, so

that as "all things were made through Him, and without Him was made nothing that has been made" (John 1:3), so no one will ever be able to carry out works worthy of the Divine Wisdom and glory without Him. The concept of the necessary integration and stability of each life in Christ was strongly presented to the faithful from the earliest days of the Church: by St. Peter the Apostle, when, at the portico of the temple of Jerusalem, he proclaimed Christ to be "*ton archegon tes zoes*" (Acts 3:15), that is, the "Author of life," and by the Apostle of the Gentiles, who frequently pointed out what ought to be the foundation of the new life received in Baptism. "You," he wrote, "are not carnal but spiritual, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Christ" (Rom., 8:9). Everyone, therefore, who is redeemed, as being "reborn" in Christ, likewise exists through Him "unto salvation by the faith" (John 3:3; 1 Peter 1:5).

Limits of Human Power

Besides, how could the individual, even a non-Christian, left to himself, reasonably believe in his own autonomy, completeness and stability if reality confronts him on every side with the limits within which nature restricts him, and which could indeed be extended, but not entirely demolished?

The law of limitation is proper to life on earth, nor would Jesus Christ as man withdraw Himself from its rule, for there were fixed limits to His actions, according to the inscrutable designs of God, and in conformity with the mysteriously linked working of Divine grace and human freedom. Nevertheless, while the Christ-Man, limited during the period of His earthly life, consoles and strengthens us in our limitations, Christ as God fills us with a higher freedom for He has the fullness of wisdom and power.

On the basis of this reality, the Christian who prepares himself boldly with all natural and supernatural means for building the world, according to the natural and supernatural order willed by God, will constantly raise his gaze to Christ and will confine his actions within the limits fixed by God. Not to recognize that would be to will a world contrary to the Divine plan, and hence disastrous for social life itself.

We have just now indicated the damaging results which flow from a false over-valuation of human power and from the undervaluing of

the objective reality which, with the sum of its principles and laws—religious, moral, economic and social—establishes limits and points out the true path of human actions. Now the same errors with the same results are being repeated in the field of human labor, and particularly in that of economic activity and production.

In the face of the astonishing development of technology and, more often, by means of suggestions received, the worker feels himself absolute master and lord of his existence, completely capable of pursuing every objective, of giving actuality to every dream. By confining the whole of reality within the limits of tangible nature, he discerns in the vitality of production the way for man to become ever more perfect. Productive society, which forever appears to the worker as the sole living reality and as the power which keeps all in existence, gives the measure to his whole life. It is therefore his one sure support for both the present and the future. In it he lives and moves and has his being. It grows in the end for him into a substitute for religion. In such manner—the thought goes—there will arise a new type of man, namely, a man who surrounds his work with the aureole of the highest ethical value, and worships the workers' society with a kind of religious fervor.

The High Moral Value of Work

There is now being asked the question whether the creative power of work truly constitutes the steady support of man independently of other values not purely technical, and if, consequently, it deserves to be, as it were, worshipped by modern man. Certainly not, for no power whatsoever or other activity of an economic nature can be so regarded. Even in the technical era, the human person, created by God and redeemed by Christ, remains elevated in its being and in its dignity, and therefore its creative power and its work have a very much higher permanence. Thus firmly established, human work is also a profound moral force, and the human race of workers is a society which not only produces things, but also glorifies God. Man can consider his work as a true instrument of his sanctification because by working he makes perfect in himself the image of God, fulfills his duty and the right to gain for himself and his dependents the necessary sustenance, and makes himself a useful unit of society. Bringing this order into existence will obtain for him security, and, at the same time, the "peace on earth" proclaimed by the angels.

And yet it is precisely against him, the religious and Christian man, that the charge will be brought by some of being an obstacle to peace, of opposing the peaceful co-existence of men, of nations, of different systems, because he does not keep his religious convictions unspoken in the privacy of his conscience, but makes them effective even in traditional and powerful organizations, in all the activities of life both public and private. It is asserted that this kind of Christianity makes a man overbearing, biased, oversure and satisfied with himself; that it leads him to defend positions which no longer have any significance, instead of being open to everything and everybody, and having confidence that, in a general co-existence, the interior living faith, like "spirit and love" at least in the Cross and the Sacrifice, would furnish a definite contribution to the common cause. In this false idea of a religion and Christianity have we not once more before us that erroneous worship of the human subject and of his positive life-force carried over to the supernatural plane? Man, face to face with opinions and systems opposed to the true religion, is, of course, always bound by the limits established by God in the natural and supernatural order. In obedience to this principle, our peace program cannot approve of an indiscriminate co-existence at all costs with everybody; certainly not at the cost of truth and justice. These irremovable boundary marks, in effect, demand complete observance. Where this is so, including today in the question of peace, religion is in a sure manner protected against abuse from the political quarter; whereas when it has been restricted to purely interior life, religion itself is more opposed to that danger.

Nuclear Arms and Armament Control

This thought of its own accord leads Us on to the ever acute question of peace which constitutes an object of solicitude always present to Our heart and at this moment one of its partial problems begs for special consideration. We propose to direct Our attention to a recent proposal which aims at suspending experiments in nuclear weapons by means of an international agreement. There has been talk also of taking further steps toward conventions through which use of those weapons would be renounced and all states subjected to effective arms control. Thus there would be a question of three measures: renunciation of experimentation with atomic weapons, renunciation of the use of such, and general control of armaments.

The supreme importance of these proposals is tragically illustrated if one stops to consider what science thinks it can predict about such actions, and which We think it useful to sum up briefly here.

As for experiments of atomic explosions, the opinion of those who fear the effects produced if they are multiplied would seem to be finding greater acceptance. Too many such explosions would in time cause an increased density of radioactive products in the atmosphere, whose diffusion depends on elements not under man's control; thus would be generated conditions very dangerous for many living beings.

Concerning the use: in a nuclear explosion an enormous amount of energy equivalent to several thousand million kilowatts is developed in an exceedingly short time; this energy is composed of electromagnetic radiations of very great density distributed within a vast gamut of wave lengths even to the most penetrating, and of tiny bodies produced by nuclear disintegration which are hurled at nearly the speed of light. This energy is transferred to the atmosphere and within thousandths of a second increases the temperature of surrounding air masses by hundreds of degrees; their displacement is violent, propagated at the speed of sound. On the earth's surface, in an area of many square kilometres, reactions of unimaginable violence take place, materials are volatilized and utterly destroyed by direct radiation, by heat, by mechanical action, while an enormous amount of radioactive materials of varying life-span completes and continues the destruction through their activity.

This is the spectacle offered to the terrified gaze as the result of such use: entire cities, even the largest and richest in art and history, wiped out; a pall of death over pulverised ruins, covering countless victims with limbs burnt, twisted and scattered while others groan in their death agony. Meanwhile the spectre of a radioactive cloud hinders survivors from giving any help and inexorably advances to snuff out any remaining life. There will be no song of victory, only the inconsolable weeping of humanity, which in desolation will gaze upon a catastrophe brought on by its own folly.

Concerning control: inspection by properly equipped planes has been suggested for the purpose of watching over any atomic activities in large territories. Others might perhaps think of the possibility of a worldwide network of observation posts, each one staffed by experts of different countries and protected by solemn international pacts. Such centers would have to be equipped with delicate and precise meteorological

and seismic instruments, with equipment for chemical analysis, with spectographs and such like; they would render possible the real control of many, unfortunately not all, of the activities which antecedently would be outlawed in the field of atomic experimentation.

We do not hesitate to declare, as We have in previous allocutions, that the sum total of those three measures as an object of international agreement is an obligation in conscience of nations and of their leaders. We said sum total of those measures, because the reason they are morally binding is also that equal security be established for all. If, however, only the first point, concerning experimentation, were put into effect, the result would be that the conviction would not be verified, the more so that there would be given sufficient reason to doubt the sincere desire to put into effect the other two conventions. We speak so frankly because the danger of insufficient proposals concerning peace depends in large part on the mutual suspicions that often trouble the dealings of powers concerned, each accusing the other in varying degrees of mere tactics, even of lack of sincerity in a matter basic to the fate of the whole human race.

Preventive Pacification

For the rest, efforts toward peace must consist not only in measures aimed at restricting the possibility of waging war, but even more in preventing, eliminating or lessening with time the quarrels between nations which might lead to war.

To this kind of preventive pacification statesmen must devote themselves with great vigilance, imbued with a spirit of impartial justice and also generosity, within the limits of the course of a healthy realism. In last year's Christmas message We indicated the points of dispute noted in relations between Europeans and those non-Europeans who aspire to full political independence. Can those disputes be allowed to run their course, so to speak—a procedure which might easily increase their gravity, sow hatred in men's souls and create so-called traditional enmities? And might not a third party come to profit from such enmities, a third party which neither of the others really wants, and cannot want? At any rate, let not those people be denied a fair and progressive political freedom nor hindered in its pursuit. To Europe, however, they will give credit for their advancement; to that Europe without whose influence, extended to all fields, they might be drawn by a blind nationalism to plunge into chaos or slavery.

On the other hand, the Western peoples, especially those of Europe, should not, in the face of such problems, remain passive in futile regret over the past or in mutual recrimination over colonialism. Rather they should set themselves constructively to work to extend where it has not yet been done those true values of Europe and the West which have produced so many good fruits in other continents. The more Europeans strive for this the more help will they be to the just freedom of young nations which in turn will be saved from the pitfalls of false nationalism. This, in truth, is their real enemy, which would pit them one day against each other, to the advantage of third parties. Such a forecast, not unfounded, cannot be neglected or forgotten by those who handle their problems of peace at congresses where, unfortunately, there gleams the splendor of a unity that is external and predominantly negative. We think that in such considerations and in such modes of procedure there is a valuable assurance of peace, in some respects even more important than an immediate prevention of war.

Conclusions

Beloved sons and daughters: If even today the birth of Christ spreads through the world rays of joy and quickens profound emotion in the heart, it is because the immense yearnings of generations of men are contained in the lowly crib of the Incarnate Son of God. In Him, with Him and through Him is the salvation, the security, the temporal and eternal destiny of humankind. To each and every man the way is clear to approach that crib to attain through the teaching, the example, the goodness of the God-Man his proper share of grace and the things necessary for this life and the life to come.

Where that is not done, either because of individual sloth or because of other hindrances, it would be useless to seek it elsewhere, for on all sides the darkness of error, of selfishness, of vanity and sin, of disappointment and uncertainty weighs heavily. The disappointing experiences of peoples, of systems, of individuals, who were unwilling to seek from Christ the Way, the Truth and the Life, should be seriously studied and meditated on by whoever thinks he can do all by himself. Today's humanity, cultured, powerful, dynamic, possesses perhaps a greater title to earthly happiness in security and peace, but will not be able to realize that happiness so long as there does not enter the loftiest and most influential factor into its plans and discussions: God and His Christ. Let the God-Man return among men, their Lord acknowledged and

obeyed, as at every Christmas He returns in spirit to the crib and offers Himself to all. Such is the wish We express today to mankind's great family in the certainty that We are showing it the path to salvation and happiness.

May the Divine Infant deign to hear Our fervent prayer so that His presence in today's world be felt almost sensibly, as in the days of His dwelling on earth. Living in the midst of men, may He enlighten the minds and strengthen the wills of those who rule over nations; to these latter may He assure justice and peace; may He encourage the zealous apostles of His Divine message, sustain the good, draw the errant to Himself, console those persecuted for His Name and for His Church, succour the poor and oppressed, assuage the pains of the sick, the imprisoned, the exiled. May He give to all a spark of His divine love so that everywhere on earth His peaceful kingdom may triumph. Amen.



Planned Parenthood and Communism

Planned Parenthood advocates offer no proof of their fantastic claim that their program combats Communism. The presumption is that their argument would attribute the growth of Communism to the poverty of large families.

But insofar as birth control liberates the sex passion from rational discipline it favors a glorification of the flesh and a de-emphasis of spiritual values that prepare the way for secularistic ideologies. It is known that Communism grows, not out of poverty alone, but where a sensual, materialistic philosophy has come to prevail.

Planned Parenthood is an enemy of both Christianity and American life. It contributes to the weakening of character and to the destruction of moral fiber without which neither can endure.—*The MICHIGAN CATHOLIC*, December 22, 1955.

European-American Collaboration^{*}

POPE PIUS XII

CONSIDERABLE efforts have recently been made by the peoples of the West to find ways of assuring a lasting peace. Chiefs of state are taxing their ingenuity to find political, economic and military formulas that can make ever stronger the often weak ties that bind their nations to one another. These efforts are undoubtedly of the greatest importance and cannot but be applauded. But they take for granted at a lower level—among the peoples themselves—an already established agreement, a friendly understanding capable of giving the leaders' work a basis stable enough to offer serious guarantees of strength.

That is why We greatly admire the aims of the Congress of European-American Associations, which has brought you together in Rome for its fifth annual convention. Just after World War II, when several European countries were resuming contact with America, a vast movement of fellow-feeling led large numbers of Europeans to strengthen the cultural relations between the United States and their own countries. Alongside older associations—among which We mention the Italian-American Association, which was founded in 1919 and which invited you to this convention—new societies were established by private initiative in order to increase the opportunities for meeting with America in all fields of culture and thus to make it better known to the European public.

By 1950 it became apparent that by joining together on the European level these various associations would find a valuable stimulus and an opportunity for a more fruitful exchange of views. Thus was born the Congress of European-American Associations, designed to coordinate the activities of member organizations with a view to promoting and maintaining good relations between Europe and America.

We have no intention of reviewing the extremely varied aspects of your activities in different countries. We should simply like to discuss some of the ideas behind them which are particularly worthy of consideration.

Your first objective is to promote a better mutual understanding between

^{*}Address delivered to the delegates to the Fifth Annual Convention of the Congress of European-American Associations, Rome, September 18, 1955.

the United States and European countries and, in order to do so, to correct misinformation, combat prejudices and create as healthy a climate as possible for international intercourse. You aim, in fact, at preparing and facilitating conditions which are indispensable for the effective collaboration of governments.

In general, travel and cultural relations bring opportunities for enrichment to those engaged in them. They call for reflective effort, a focusing of attention on and a careful study of the ideas and conceptions that prevail on both sides. They contribute to the development of a condition that is essential to peace, that is, to respect for the characteristic traits of each nation.

During recent decades scientific research and the technical progress that has flown from it have undergone rapid development and marked specialization. The diversification of the field of knowledge, the frequent replacement of its theoretical and practical tools and the very rhythm of progress necessarily call for the regular exchange of information among scholars, technicians and the directors of enterprises, not only by means of conventions and personal meetings, but also through printed matter: reviews, newspapers and other periodicals. Thanks to popularizations in the press, the general public also follows with interest the improvement of techniques and the movement of ideas. One also observes the increase in translations of outstanding books and in exhibitions designed to make the literary and artistic works of various nations better known.

More Solid Basis of Collaboration

But neither abundant and exact information nor purely intellectual understanding is enough to assure true collaboration. This requires a more solid basis than a simple desire for knowledge or the attainment of material advantages. Without doubt men can legitimately consider and pursue economic interests and often the improvements obtained in this domain stimulate social and cultural progress. Still it is important to go back to moral and spiritual assumptions, to the principles that determine the basic attitudes of individuals and nations.

The countries of the West appreciated the considerable aid given them after World War II by America, which enabled them to repair the great damage they had suffered and to re-equip and modernize their industries. No one can deny the great generosity to which that aid testifies. We like to think that beyond its economic significance and the eloquent testimony

of international solidarity it gave, it heralds the dawn of a higher conception of man and human society.

The civilization of the Western peoples cannot sink into a materialism which, at least implicitly, finds its ideal in the enjoyment of the comforts of life. On the contrary, it must dedicate itself to liberating those spiritual values which are so bitterly opposed in many modern institutions.

If it is more than evident that evil tendencies and the forces of degradation and destruction are unceasingly attacking the hearts of individuals and the collective conscience of nations, is it not necessary to work at all levels of the social structure—the family, places of employment and amusement, political and cultural organizations—to eliminate demoralizing factors and all that keeps egoism alive and encourages a spirit of pleasure or power? Certainly men are not lacking on both sides of the Atlantic who are eager to meet the demands of their consciences as faithfully as possible and to make justice and charity reign in their surroundings. It is they who must act, and We believe that basic Christian truths constitute the force best able to provide the theoretical and practical means for transforming this ideal into reality.

It is up to you, gentlemen, to single out, from among the countless and extremely complicated influences which come and go between Europe and America, those that are truly constructive and that prove themselves useful to the moral and spiritual progress of the people in both places. Thus may we hope to see emerging more clearly the true countenance of man, master not only of things but above all of himself and aware of his transcendent destiny, individual and social, as well as of his responsibilities as a creature made in God's image.

We should like you to work in your own field for the realization of this ideal. We are convinced that the zealous members of your associations will be able to find a way to hasten the hour of full mutual understanding between the United States and the nations of Europe.

The Church is always happy to see so much good will and zeal dedicated to the pursuit on a worldwide scale of an objective which she has made her own. She would like to see the establishment of similar exchanges among all peoples and recognizes that the work you are doing is a significant step towards that distant goal. May Christian charity, the source of all understanding and the enemy of pride and conceit, give ever greater stimulation to your work and assure it the success it deserves.

As a pledge of that success and a token of Our approval We give you, your families and the members of your associations Our Apostolic Blessing.

Asian Nationalism[°]

THE INDONESIAN HIERARCHY

THE LAST half century has seen the rise and growth of a nationalist movement among the peoples of Asia. In some places, Indonesia included, the movement has led to various kinds of confusion and unrest. Nevertheless, this nationalist upheaval has been in reality but the outburst of a secret craving long vibrating in the souls of the peoples of Asia. To the utmost of their power they desired to realize national independence, political democracy and needed social reform. This is legitimate and lawful and deserves the support of all those over the world who think and feel like Catholics.

The New Imperialism

In its essence this nationalist movement of the peoples of Asia aimed at putting an end to an outdated colonialism which sought to bend the prosperity and development of Asia's millions to its own ends. Because of these nationalist efforts the greater part of Asia has already been freed of the burden of the old fashioned colonialism which reigned supreme.

Legitimate nationalism, however, must now be on its guard lest it come under the influence of a new form of colonialism which wishes to subject the entire world to its monopolistic ideology. Just as the peoples of Asia vigorously protested plutocratic, colonial imperialism, so now they must repudiate the efforts of international, Marxist communism to pervert Asia's liberating movement to its own sinister purposes. Marxism would mean the destruction of the age-old spiritual treasures which are inseparably linked to the soul of the peoples of Asia.

The Pantjasila¹

The true and pure meaning of the Pantjasila, such as it exists in the depths of our consciousness, can halt the spread of Marxist materialism.

¹ The Pantjasila is the set of five basic principles which inspired the In-

*A joint pastoral letter read in all the churches of Indonesia, December 11, 1955.

A philosophy of life based on the Pantjasila accepts God as the center of the life of the individual, the life of the family, the life of the nation and the life of international society. With the Pantjasila as their foundation both national and international society will shape themselves according to the demands of justice and charity. Moreover, man will be valued according to the lofty position and dignity granted him by God at his creation.

In all social reform, therefore, let the Government, in the first place, stress the common good of the people who are, for the most part, peasants, laborers and employes. The Government is obliged to promote the well-being of the family, of society, of the villages and of the kampongs. Excessive and unbalanced industrialization would create a proletariat of peasants. On the other hand, an anti-social capitalism, which only makes the laborer a slave, must also be resisted. The Government must protect private property and the free disposal of the fruits of one's labor. Every initiative of cooperative teamwork, of craft and cottage industries, small factories and retail trade should be encouraged by the Government. The State should always be ready to grant credit or subsidy for the clearing of land, the drainage of swamps and the construction of irrigation works and power projects. The Government should direct the initiative of the people, not disregard it.

Mutual Assistance

The peoples of Asia ought to foster that spirit of mutual assistance and brotherhood which is characteristic of the Indonesian community and to work for the common good by cooperative effort. This spirit needs deepening in order to cleanse it from the motives of self-profit. Employes, laborers and peasants have the right to form unions in order that they might discuss their common interests, defend those rights that are endangered or violated and put pressure on those who remain obstinate in denying them to the workers. The gains of labor should, as far as possible, be divided among all that all may enjoy a standard of living in accordance with the dignity of the human person.

Sound social relations and private property for every citizen can only be secured in a spirit of solidarity and collaboration between all classes

donesian Nationalist movement. They are: Belief in one God, a non-chauvinistic nationalism, internationalism or humanitarianism, representative government and social justice (Editor's note).

of society. Every form of enmity, every incitement and sharpening of conflicts are crimes which undermine the well-being of the people, damage national interests and upset social economy. The proper authorities ought to arrange meetings between employers and workers to consider the interests of both sides and of the business concerned and to settle conflicts according to the demands of justice and charity in an atmosphere of trust and brotherhood. The interests of the urban and rural populations should be properly coordinated.

Nationalism Not an Idol

Everyone who does not deceive himself can see that the nationalist movement of the peoples of Asia which has so far succeeded is not only threatened by the remnants of former capitalism as well as Communist imperialism but is also endangered by incipient national antagonisms among the Asian nations themselves. If the lofty ideals which inspired complete independence and national sovereignty were to deteriorate into an exaggerated nationalism in which the more powerful Asian nations sought to dominate the smaller and weaker ones, thus bringing on a terrible war, Asia's millions would find themselves wickedly betrayed. The statesmen and leaders of all Asian nations must therefore be fully conscious of their responsibilities. Take care that legitimate nationalism be not corrupted and become an extreme and harmful imperialism.

Love God, the Creator of all the world,

Love God, the Father of all peoples and tribes,

Love your neighbor as your brother in God.

Love your country and your people, for God gave you life and, through your people and your country, has tended it.

THE CATHOLIC MIND

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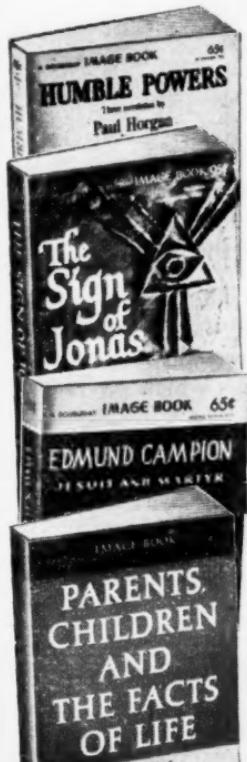
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